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John A. Knight (Editor)
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HERALD OF HOLINESS

CHURCH OF THE NAZARENE / MAY 1 '76

Gottes Wege
sind wunderbar!
(God's Ways Are Wonderful)

—General Superintendent V. H. Lewis



Motherless— “Destitute of a Mother”

—Webster

THE ABOVE is indeed one of the tragic negative statements of the dictionary—or of life for that matter.

I saw a picture of one the other day. It was a tear-stained little face. The eyes were filled with fear. The ragged, thin, small body slumped forlornly in the entrance of an alley. A motherless child—no one to care, no home, no place to go. That day that page in the newspaper must have caught the glance of many eyes scanning the dreary news. No doubt pity rose in the hearts of many who read. It should be so—such a forlorn child merits pity. No mother!

I heard one a while ago. It was a small boy crying at the top of his voice, standing “lost” in the aisle of a big, big store. Mama had gone. It was time to yell and let the whole world know. The salesman

tried to offer comfort—no avail. Only Mother’s coming quickly met the need. The crying stopped suddenly, and a trusting hand was placed in hers as he toddled away. All was in order in his world. Mother had arrived.

Important people, these lovely creatures, mothers! Come to think about it, I’m so glad God made mothers. I speak not of the birth event but the estate of supreme importance that comes along with it. A tiny new life—yours for a while. All yours to mold, shape, love, care for, enjoy.

Fortunate is the favored benefactor of your affection. But in giving all this, you too receive. There is no grandeur, dignity, beauty that can compare to yours, Mother! You deserve it. We yield it to you. We salute you this day, your day! *Mother’s Day.* □

THE MIDDLE EUROPEAN DISTRICT is one of several districts pioneered by the Department of Home Missions which will be transferred to the supervision of the Department of World Missions in July.

Its growth since a modest beginning in 1958 has been an example of the value of church planting as a planned strategy of growth.

The Federal Republic of Germany was first entered by the Church of the Nazarene in 1958 when Rev. Jerry Johnson, now executive secretary of World Missions, was assigned to be the Home Missions superintendent there.

The district was organized in 1962, under the jurisdiction of General Superintendent Hardy C. Powers, with 6 churches and 86 members.

Since then, in the words of District Superintendent Richard Zanner, "The district has achieved growth few persons would have believed possible."

This growth pattern was evident from the very beginning when the responsibility of churches to beget other churches was established under the leadership of Rev. Johnson.

"The Church of the Nazarene began in Europe in a very small way," says Rev. Zanner. "It started in the living room of the Johnsons' four-room apartment."

While the Frankfurt church met in the apartment, they were not content with just anticipating their future but began immediately to reach out into their community through Sunday school classes which met in their home.

It was while Frankfurt awaited completion of its first building that the congregation began to lay plans to "mother" a new church.

Rev. Zanner, who at that time was assistant to Rev. Johnson as pastor of the Frankfurt congregation, explains, "Very early, while we were still constructing Frankfurt church, we felt that another church should be planted close to the mother church."

"There is a little town called Hanau, located about 15 miles east of Frankfurt, and there we began."

Today the two churches are among the strongest on the Middle European District.

But the influence of Frankfurt First Church did not stop there. In 1970, eight people, including Pastor Frederick Otto, went out from Frankfurt church to launch yet another church at Preungesheim.

That congregation is also thriving and looking forward to the day when it too will have facilities of its own and perhaps launch still another church.

Today the Middle European District has 13 churches and 4 missions reporting a combined membership of 660 and a total Sunday school enrollment of 1,427 with average attendance of 800.

With its missionary vision strong and clear, the Middle European District is planning new thrusts in outreach under the leadership of Rev. Zanner.

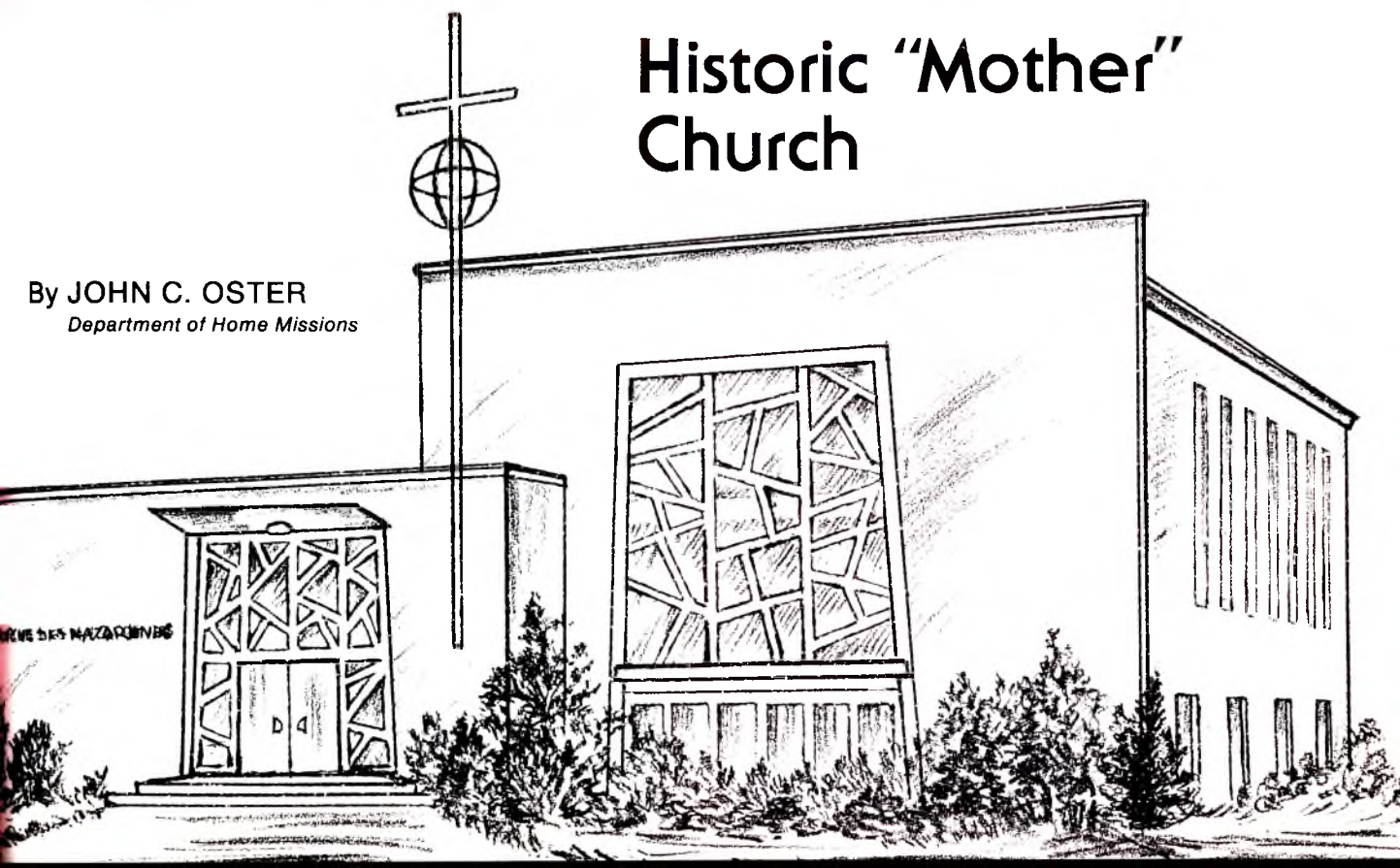
Target cities for the 1976-80 quadrennium are: Wiesbaden or Frankfurt-Bonames, Schaffhausen, Vienna, and Spenge. □

FRANKFURT FIRST—

Historic "Mother" Church

By JOHN C. OSTER

Department of Home Missions





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Cover: Photo by Dave Anderson (*Mountain village in Southern Germany near Garmisch*)

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The General Assembly

By G. B. WILLIAMSON

*General Superintendent Emeritus
Colorado Springs, Colo.*

THE CHURCH OF THE NAZARENE is not ruled by a pontiff or a hierarchy. Our form of government was hammered out on the anvil of history and the Scriptures. Our founding fathers saw the weakness of extreme democracy and the abuses of authoritarian episcopacy.

They brought into being a sound, reasonable, representative method of control. They blended polity and leadership which depended on influence rather than authority. The duly chosen administrators offered advice rather than handing down arbitrary decisions or decrees. Government has been with the consent of the governed.

The General Assembly from the beginning has been proclaimed as the only lawmaking body of the church. It has determined the doctrine, the rules of conduct, and the policies. It has by two-thirds majority vote elected the Board of General Superintendents, and by simple majority the General Board, to administer the affairs of the church in the quadrennial interim.

No one would say that all the decisions and pronouncements of the General Assembly have been inspired. There is no claim to infallibility. But those who know the history and have faith in the leadership of the Holy Spirit would declare that where God has not ruled in the 19 General Assemblies of record, He has overruled and made even the errors of men to praise Him. The Nazarene way of getting Kingdom work done has become a pattern for other holiness bodies.

We now approach the Nineteenth General Assembly in Dallas. Many languages and varied cultures will be represented in the delegation. Let us pray daily that Christ will be recognized as the Head of the Church, that we will all "have access by one Spirit unto the Father," that there will be no "strangers and foreigners, but fellow-citizens with the saints, and of the household of God." When the transactions are all recorded, may we all be able to say, "It seemed good to the Holy Ghost, and to us."

To this end may the Nineteenth General Assembly be as those which are a part of our history:

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First—a fellowship. Let it be anticipated as was the outpouring of the Spirit on the Day of Pentecost. These all “continued with one accord in prayer and supplication.” And when the day appointed came, they were “all with one accord in one place.”

Paul wrote to his beloved Philippian church, “I thank my God upon every remembrance of you . . . for your fellowship in the gospel from the first day until now.” There is a holy, heavenly fellowship in the gospel. Let us pray and trust that in this international gathering there will be a clear note of the gospel trumpet. May the word of the Lord be preached by able, anointed prophets and with the Holy Ghost sent down from heaven.

Certainly nothing can elevate the minds and inspire and challenge the souls of the saints so much as to hear the watchmen of Zion declare the Good News. Nothing will send us back to our tasks with holy zeal and undying love like the certain sound of the trumpet calling us to the battle.

Fellowship reaches a new level of meaning in times of prayer. We should not hope to have the mind of the Lord unless we have moments of united prayer. Of the Early Church it is said, “They continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers. . . . And all that believed were together, and . . . did eat their meat with gladness and singleness of heart . . . the multitude of them that believed were of one heart and one soul . . . and great grace was upon them all.”

When the Spirit is present in answer to prayer, we sit together in heavenly places.

To be sure, our fellowship will reach the highest heights known to Christians when we come to the table of the Lord and share the feast of the Holy Eucharist. We shall reflect with thanksgiving upon Calvary and its meaning to us. We shall rejoice in the blessed hope and glorious appearing of our risen Lord. We shall dedicate ourselves and our total resources to go into all the world to preach the gospel.

Second—the General Assembly is a forum. It is a fellowship in the Spirit. But it is a forum for exchange of ideas and views. Unity in spirit does not necessarily

imply no differences in thinking and judgment.

A forum is for free expression of varied opinions. It offers opportunity for debate, which is an intelligent presentation of both sides of an issue. The debate should not be stifled or throttled down, but moderated fairly according to adopted rules of order. It assumes that open-minded judges will consider the arguments and reach valid conclusions and render fair decisions.

The delegates are the judges. Their decisions should not be preconceived. They are not puppets who respond to a push-button system. They are not rubber stamps to approve documents prewritten with the issues determined before they were heard.

A forum is made up of open-minded persons who think independently and creatively. They want the proposition stated clearly. They expect to hear the pros and cons, the affirmative and the negative, without prejudice, and then in sober judgment render decisions according to convictions that have been formed by the evidence presented.

In such a meeting of minds lies the security and success of the Church of the Nazarene as it meets the demands of the present and as it looks into the future.

The General Assembly is the voice of authority. The administrators are the servants of God and His people. May it ever be that the voice of sanctified, Spirit-filled, and Spirit-led ministers and laymen in equal representation shall be the voice of God.

Third—the General Assembly is a fortress. It is a place for security. It is a safe where treasures and valuables are kept. Here our holy doctrines, our sacred heritage, and our inspired directives for other-worldly living are protected. The General Assembly should reinforce our defenses. The Psalmist said, “Mark ye well Zion’s bulwarks.” We are no better prepared for a forward march than we are to defend the attack of the foe.

Within our fortress let us take inventory of our resources. Let us locate ourselves as related to the ancient landmarks. Let us examine our foundations and consider whether we are able to complete the proposed house. Let us not only number our forces, but measure their courage, their strength, and the steadfastness of their purpose. Will they stand the stress of battle?

While under favorable circumstances, let us outline our strategy for the future advance against the formidable foes that are arrayed against us. We must not consent to be static or stationary. We cannot rest on laurels already won. We cannot do it just like we did last quadrennium. If we try, the enemy will outmaneuver us. We must be geared to the times in which we live. We must be creative; daring, not sparing; courageous, not cautious.

Faith is a factor in adventure. We would do better to take some risks and lose some ventures rather than play it safe and atrophy in our conservatism. Isaiah said, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left.” □

Tame Your Tongue

THE SERPENT insidiously promised Adam and Eve if they would eat of the forbidden fruit, they would be as gods, "knowing good and evil" (Genesis 3:5). But mankind has continually been deceived by such a corrupt mixture of knowledge. And his evaluation of life is generally inaccurate.

From the beginning, there has been no broader pathway to destruction than that which is traversed by the tongue. The third commandment particularly condemned the misuse of God's name. Clearly, man was only given a tongue so he could glorify God and speak the truth.

The ninth commandment further calls upon a person to refrain from twisting the truth. The Word declares, "Thou shalt not bear false witness against thy neighbour" (Exodus 20:16).

This includes misrepresentation of the truth, deception, and a willful departure from the facts. It indicts all vilifiers and informers, gossipers and rumor-mongers who cast suspicion on people or assassinate their character. Those who engage in such acts have "unbridled tongues" that are wild and out of control.

The rampage whirling through human relationships is largely because of false witnesses, people who use their tongues to fling savage barbs. Our atmosphere is literally poisoned by venomous words. Their only intent is to hurt, paralyze, or destroy. There is no personal respect or regard for the truth. Once such words are uttered, their effect is irreparable.

There is the story of a woman who came to Francis of Assisi and confessed she had been guilty of malicious gossip. She did not know how far or how fast it had spread. She wondered to what extent she would need to repent.

Francis told her, "If you want to know what you have done and how much repentance it needs—take a goose—pluck its feathers. Then put a feather at each doorway where you have spoken unkind things about people who dwell there. When you have finished the rounds, then come back to the first doorway and gather up the feathers."

The poor woman tried. But, of course, by the time she returned, the feathers had blown away all over the village.

Francis said, "You may wish to repent; and

that is good. But you can never recall the words you have spoken. They have gone on their way doing harm. Confess your sin to Almighty God and ask His forgiveness, for He is the only One who can forgive you."

Of the many gifts God has given to man, one of the most precious is the gift of speech—vocal communication. Through one's lips, his voice can lift, inspire, encourage, comfort, and give new vision. But speech may also cause pain, pronounce curses, and inflict mortal wounds.

James wrote: "When we put bits into the mouths of horses to make them obey us, we can turn the whole animal. Or take ships as an example . . . they are steered by a very small rudder wherever the pilot wants to go . . . All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of deadly poison" (James 3:3-4, 7, NIV).

The seeming impossibility of one keeping the commandment does not deliver him from his obligation to it. Only in Christ may man fulfill this or any of God's commandments. So the Law is a divine means of instruction unto righteousness.

It is not simply a matter of disobeying God or violating another person's rights. There is a sense in which the false witness strikes his deadliest blow at himself. He eventually receives payment in his own coin. As a general rule, we get what we give.

Thus, Jesus said, "Do not judge, or you too will be judged. For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you" (Matthew 7:1-2, NIV).

God simply requires truth in our dealings with others. We are not to spitefully speak against our neighbor because we feel he has abused our rights or our property. Rather, we are to talk over our differences with him.

Our tongues can only be tamed when they are subjected to the redeeming and reconciling grace of God in Christ Jesus. Then God's love can be communicated in our daily relationships with others. □

By IVAN A. BEALS

Kansas City, Mo.

Immortal Identity

By FLETCHER GALLOWAY
Portland, Ore.



BARTEL SAID, "Character is the diamond that scratches every other stone." George Washington said, "I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'honest man.'"

Evangelicals emphasize divine grace. This is proper, and well we should, for "all have sinned, and come short of the glory of God" (Romans 3:23). But one's usefulness to the kingdom of God depends largely on his character.

Character is what, by the grace of God, we make of ourselves.

We are saved instantly and we are entirely sanctified instantly, but it takes a lifetime to build a strong, beautiful character. Frequently a holy character only reaches its full flower in old age.

It is a solemn thought that the only thing I take with me into eternity is my character. My body moulders back to dust, and my earthly possessions are all left behind. But my character lives on. It gives me my "immortal identity."

Paul said, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. . . . That I may apprehend that for which also I am apprehended of Christ Jesus" (Philippians 3:13-14, 12).

Peter gave us some specific instructions for character building. He said, "Giving all diligence, add to your faith virtue [courage]; and to virtue, knowledge; and to knowledge, temperance [self-control]; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." He continued, "For if these be in you . . . ye shall neither be barren nor unfruitful . . . If ye do these things, ye shall never fall:" and an abundant entrance "shall be ministered unto you . . . into the everlasting kingdom" (2 Peter 1:5-8, 10-11).

Developing a Christlike character is not contingent upon being gifted or rich or famous. One day Jesus

sat down by the box where people put in their alms. A poor widow cast in two farthings. Jesus said it was beautiful. Many rich people had given larger amounts, but Jesus said she was the most generous soul present.

Who are the great Christians? Not necessarily those who possess transcending genius, brilliant talents, commanding eloquence, or great riches.

The world could get along without a Niagara with its thundering roar and majestic beauty. But it would be a barren planet if it were not for the thousands of brooks and rivers—large and small—which wind their way all over its surface, spreading life and verdure and beauty.

The Church of Jesus Christ is made up of the thousands of dedicated people whose names never get into the headlines. But their plodding faithfulness, quiet integrity, and Christlike spirit constitute the body of Christ which has made such an impact on human history.

Difficulties and handicaps are not a hindrance to character. They can be stepping-stones if we make them so. Abraham Lincoln was born in poverty, encountered many problems in his youth, and then was thrust into the greatest crisis of American history. He became America's greatest president. The late General Superintendent J. B. Chapman said, "We talk about our evil world, but actually this is an ideal world for God's purposes—building character."

A priceless gift which God has placed in the hands of parents is the opportunity of giving their children a head start in character building. A well-ordered Christian home with an atmosphere of love, mutual respect, and mutual responsibility is the greatest character-building institution in the world.

Character is the product of daily unselfish living: actions, words, thoughts, forgivenesses, kindnesses, sympathies, charities, sacrifices, struggles against temptation, submissiveness to God amid trial. All of these blended together, like the colors of a picture, shape and reveal the character of a man. □

WHO IS THIS ONE?

*Who is this One who walks today
Beside disciples in the way?*

*Is this not He who one day strode
Along a sad Emmaus road?*

*His voice through ages still is heard—
The Light, the Truth, the Living Word!*

*Who is this Stranger—special Guest
Who stays to bless the night with rest?*

*Oft it is not 'til eventide
That eyes of earth are opened wide.*

*This One who shares the path men trod
Is Jesus Christ, the Son of God.*

—JACK M. SCHARN
San Diego, Calif.

ESP, ASTROLOGICAL FORECASTS, AND VOICES

By JOHN W. MAY
Ashland, Ky.

THE SEVENTIES may be thought of as the decade of extrasensory perception. We are living in the age of the mind. Prophets, seers, and charlatans have sprung up everywhere. Less discerning persons swallow the propaganda of many whose only qualification is guesswork.

This is not to minimize God-given perception and prophetic powers. Certainly the Bible speaks of the gift of prophecy. Further, the gift of the Holy Spirit and His work in the believer places every Christian in some degree of what some might call ESP.

God no longer leads His people with a pillar of fire by night and cloud by day. But He still leads. He no longer speaks as a Voice from the mountain or from the sky. But He still speaks. The Holy Spirit is no longer evidenced by cloven tongues of fire or the sound of a rushing mighty wind. But He still indwells and sanctifies.

To find the will of God is the greatest security and joy of any man, and that man does not need to be extraordinary as measured by some popular standards. The Day of Pentecost came upon the most ordinary people and made them extraordinary in life and practice.

ESP is usually accepted to be the ability to receive a message or perceive a condition from an outside or spiritual source which cannot be scientifically explained. Some define it to be innate in man, requiring only cultivation to operate. Others consider it to be a gift.

Sanctified ESP is rooted in the human spirit and motivated by the Holy Spirit. It is based on relationships. It is the leadership of God directing the inner man more than the guesswork of reasonless impressions. This distinguishes the voice of God and untested inner urgings.

The Holy Spirit indwelling us brings to us sanctified impulses for direction and service. The reality of heart cleansing enables one to discern more easily the guidance of the Lord.

Valuable insights are given in the teachings of Jesus concerning the work of the Holy Spirit in the Gospel of John. The Holy Spirit comes as a Comforter, resulting in inner confidence and assurance (14:16). He is the abiding Presence, guaranteeing constancy in relationship and service (14:16). He is the Divine Teacher, instructing in righteousness (14:26). He is the Bearer and Witness of the message and ministry of Christ to His people (15:26-27). He is the

Convincer of sin, righteousness, and judgment (16:8-11). He is the Guide into present truth and future revelations (16:13-14).

When God speaks to the inner man, we need no other voice. We do not need an astrological prediction to plan our lives, a celebrated psychic to tell us what to do or what is ahead for us. It is not necessary to consult Ouija boards, tarot cards, or crystal balls.

In fact, to do so is not only unnecessary but suggests a certain distrust of the Holy Spirit. Jesus declared, "My sheep hear my voice, and I know them, and they follow me" (John 10:27).

Many people wonder how to tell the voice of God from the multitude of other voices clamoring for attention in the inner man. To follow untested impressions is to bring confusion and disaster into our lives.

The work of entire sanctification brings us a keen awareness of the presence of the Holy Spirit in the soul. Jesus said, "He dwelleth with you, and shall be in you" (14:17). This promise becomes reality as believers are sanctified wholly.

It follows that to wait on divine impulses is not only safe but wonderfully rewarding. A close relationship with Christ is the key. We recognize the voice of God because we talk to Him often. We understand His will for us as

we walk with Him daily. Continuing growth in sanctifying grace is integral to the Christian's life subsequent to receiving the purifying baptism with the Holy Spirit.

When long-distance direct dialing became possible, I answered the phone one day and a voice called my name. I immediately responded, "Mother!" I had heard that voice in a myriad of inflections and tones throughout my childhood.

So it is with God. The more I talk to Him, the easier it is to recognize His voice. The more I walk with Him, the easier it is to recognize His presence with me.



helps to holy living

Satan will try to scramble the airwaves to block out or distort God's voice to His children. In those times we must test the spirits (1 John 4:1) and hold steady until His voice becomes clear. And it will!

The God of light does not expect us to walk in darkness, nor is He the Author of confusion. He who

sanctifies us will give us wisdom and understanding to find and follow His will.

We need not rely on a newspaper astrological forecast or the voice of a strange spirit to help us. Our dependence is on Christ by whose Spirit we are led. □



If Mother Could Answer That Question

By MARY E. LATHAM

Kansas City, Mo.

A NOTED COLUMNIST recently submitted a question to parents—Would they have children if they had it to do over again? The answers were surprising. The columnist called them “staggering.” Seventy percent said no.

I read with interest some of the responses. Most were from mothers. The whole column set me to wondering, “If my mother were here on earth today, how would she answer that question?” She was the mother of seven. Three died in infancy. She had her share of hardship—and disappointment. But I believe I know what she might say if she could answer.

Really, my mother made a *career* of her home and rearing her family. Not that she couldn't have done otherwise. She was a teacher before she married—and had a generous portion of ambition. But after she married my dad—and they established a Christian home—she was challenged by the possibilities in early childhood.

“Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6), was at the heart of her sense of mission. And her zeal was founded on knowledge. She was an avid reader and studied diligently.

As I grew older, I heard her share the excitement of being a Christian mother with younger homemakers. Once she compared the “training of young children” to the care you would give a tender vine.

I watched her work with a young climbing rose. “It has the potential to climb,” she said, “but you have to give it something to grow *up* on.”

So she asked my dad to build a trellis. She explained that with nothing to climb *up* on, the little vine would grow along low levels—even cling to the dirt. “And you have to keep working with it—until the young tendrils grasp support and keep growing upward.”

I saw her work with young children, too. She realized their potential. As they reached out to grasp for means of expression, she placed in their hands materials on which the young personality could grow upward.

When my three-year-old brother banged on the piano, mother would quit whatever she was doing to point out notes and teach him to play tunes. Who would be surprised that he chose music for his life-work? And who would be surprised that she led every one of her children to Christ at an early age?

Yes, I think I know how Mother would answer the question, for she was a dedicated mother. And she inspired many other mothers with the strength of her commitment. In fact, she used a mother-to-mother approach to win many to the Lord. One experience stands out vividly.

Mother was the pastor's wife. And she was superintendent of the Cradle Roll. One non-Christian home near the church was especially in need of spiritual help. After a number of calls, Mother secured the parents' permission to enroll the youngest baby on the Cradle Roll. As the children grew, regular visits in the home brought confidence and spiritual light.

When Mother invited the family to Sunday school, the young mother made excuses. The father wouldn't go. She couldn't possibly get the children and herself ready.

“Would you let me come over in time to dress the children for Sunday school?” my mother inquired.

Mother did go every Sunday morning to help. She knew it would be worth it—and it was. For that young mother was converted—and later her children. They grew up in the church. The young mother herself in a few years became superintendent of the Cradle Roll. It was a miracle of grace.

Mother believed in God's grace—and His transforming power. And she believed whatever effort it took to prepare the way was worth it. That's why I feel sure of what my mother would say to the noted columnist if she could answer that question. □



Dear Mom,
 You are truly the
 best mother in the world
 for me. You have set a
 beautiful pattern for me
 to follow just by being
 yourself- a wonderful
 wife to Dad; an under-
 standing mother to David
 & me, & a FRIEND to all!
 All these make you beauti-
 ful; but above these is
 your love for God which
 makes you the most
 beautiful & exciting woman
 I have ever met.
 With admiration & love,
 from your daughter,
 Donna
 I love you, Mom!

Influence

—INEVITABLE AND IMMORTAL

By DONALD R. PETERMAN
 Santa Cruz, Calif.

THERE IS A SILENT and inexorable force work-
 ing in every person's life. We call it influence.
 Joseph Morris graphically described it:

*Drop a pebble in the water,
 And its ripples reach out far;
 And the sunbeams dancing on them
 May reflect them to a star.*

Can it be that when I lift my hand upward I send a shimmer to a star? I cannot answer that question by some law of science, but I do know that when I speak a word, or pray a prayer, or share a smile, someone else is affected.

Mrs. George Weber was an ideal Nazarene mother. She lived in Walla Walla, Wash., until her promotion more than a decade ago. Each morning when her husband left for work, she would take the family Bible, read from its pages, and then earnestly pray for her family.

Coincidentally (or providentially) the heat ventilator from the kitchen opened into the bedroom where their only son, Gene, slept. Each new day Gene would awaken to the music of his mother's prayers and his name mentioned in the petitions.

Years later I came to pastor the First Church of the Nazarene in Walla Walla. I found not one, but four generations of Webers in the congregation. There sat the George Webers, the Gene Webers (Gene was now the postmaster of Walla Walla), the Roger Webers, and their three lovely children. That regular scene

has convinced me of the power of the influence of one person—in this case a mother.

Hebrews 11:4 tells us that “Abel . . . being dead, yet speaketh.” There is an influence that lives on even after our death. When I use the telephone, it tells me that Alexander Graham Bell’s influence continues. The light bulb above my desk reminds me that Thomas Edison’s achievement lives on.

Through the years the people who have left the

most lasting impressions on my life are not those who are known for some great accomplishment, nor held some high political office, nor contributed to some successful scientific achievement. They are people who through love, patience, and gentleness have been able to portray Christ in a living scenario and I saw Him working through their lives.

The influence of your life, and mine, is inevitable and immortal. □

H. Armstrong Roberts



By NANCY R. BEARDEN

Ashland, Ky.

A FEW DAYS AGO I asked a young lady to meet me at a local restaurant for a soft drink and conversation. I had come to the realization that teens today face a whole new set of problems from those we faced some 15 to 20 years ago. (How recent that seems!)

My biggest problem in high school was whether to polish my “saddles” to please Mother or to wear them dirty and be “one of the crowd.” So, feeling that I was somewhat out of touch, I wanted to find out just what problems our teen-agers are facing in today’s world.

In the course of our discussion, this young lady asked me a question that really started me to thinking. She asked me what made the difference in two particular girls, who happened to be raised in the same church and under similar social circumstances, and whose parents have had close relationships.

One girl (away from home in a secular college) brags of her popularity, beautiful clothes, taking “the pill,” staying out all night, and coming in drunk. The

other girl has put God first in her life. She is popular with her peers, leads an active social life, participates in church affairs, enjoys wholesome fun—all while setting an example as a fine Christian teen-ager!

When I stopped to think what made the difference, I concluded that a godly, praying mother was a major factor in the difference; a mother who by example and precept has stood firmly by her convictions, placing importance upon living with eternal values in mind.

Young people today, as always, need and are seeking for parental authority and guidance, even though they may not realize or admit that this is what they really want. But before we as parents can offer proper guidance, we must acknowledge God as THE Authority in our lives.

We must have our feet firmly rooted upon God-given—that is, biblical—convictions and be willing to stand by those convictions, whatever the cost! We must ask for daily guidance, for wisdom and understanding as we try to guide our children into a positive relationship with God.

My mind goes back to one warm autumn day in 1957, when I, then just a teen-age girl, was walking up the narrow walkway that separated our church from the parsonage in which we lived. I could hear my mother’s voice in prayer coming from a Sunday school room. I stopped abruptly as I heard her weep and call my name in prayer.

I will never forget the feeling that came over me as I stood motionless and heard my mother praying for me. That day was a turning point in my life! Although that was almost 20 years ago, my life today reflects the influence of a godly mother.

Dear God, please help me to keep my life firmly grounded in Your will, so that I may never be swayed by the winds of popularity or wealth, or whatever might cause me to take my eyes off of You. Help me to be a godly mother, to raise my children in the nurture and admonition of the Lord, and to instill in them an unshaking faith in You.

Give me wisdom and understanding as I help my children deal with their problems. May we arrive at solutions with eternal values foremost in our minds.

Help me daily to accept You as the Supreme Authority in my life, especially as I show my love in administering discipline in accordance with the guidelines set forth in Your Word. And I thank You, God, for help and strength sufficient for this day. Amen. □



“ABBA”

AT THE BEGINNING of the century, in the salad days of religious liberalism, it was fashionable to reduce Christianity to a few simple, undogmatic statements in which its essence was claimed to reside. One of the most famous of such attempts was the celebrated and influential book *What Is Christianity?* (English translation, 1900) by the noted German scholar Adolf van Harnack.

Harnack's proposition was very straightforward. "The whole of Jesus' message," he wrote, "may be reduced to these two heads—God as the Father, and the human soul so ennobled that it can and does unite with him." Being a Christian consists, in essence, in acting on these assumptions. "Not to hurl violent desires at heaven or to obtain this or that blessing does he pray, but to preserve the power which he already possesses and strengthen the union with God in which he lives." It is the mentality which was finally to bear fruit in such slogans of popular religion as: "God is the Father of all men"—slogans much heard then and not unheard today.

Now it may be said that such statements, in the sense intended, are as far removed from biblical teaching as they can be. To begin with the Old Testament, the striking feature is how rarely God is there addressed or referred to as Father at all. It is not wholly absent, but when used it refers either to God's creatorship of the human race (Malachi 2:10) or His care of His spiritual children (Psalm 103:13; Jeremiah 31:9). Israel as a whole is described as God's child (Deuteronomy 14:1; Hosea 11:1), but the individual Israelite has no right to call himself God's son.

And while the title "Our Father" was not unknown in Jewish prayers, there was little idea of personal fellowship and no sense of intimacy. The idea of God as "the Father of all men" in the sense that all men

by creation are His sons is unknown in the Old Testament.

Which brings us to "Abba." The word occurs three times in the New Testament. That is remarkable in itself, for it is an Aramaic term and sticks out like a sore thumb in the Greek New Testament just as it does in the English. Why was it left there, and not simply translated?

Thus, in the first example Jesus is reported to have prayed: "Abba, Father, all things are possible to thee; take away this cup from me: nevertheless, not what I will, but what thou wilt" (Mark 14:36). Why was the word "Abba" left as well as translated?

The answer is found in two facts. First, the word "Abba" was—as Joachim Jeremias has described it—"the language of the nursery." It was the everyday, household term by which Palestinian children addressed their fathers. "Daddy" is its modern equivalent. The second fact is that nowhere in the recorded religion of Judaism is there an instance of anyone addressing God thus until Jesus does. His relationship to the Father was uniquely personal and intimate (see Matthew 11:27).

As Vincent Taylor has put it: "A filial relationship to the Father, to which there is a parallel nowhere else, is the secret of the work and ministry of Jesus." For this reason Mark, in his Gospel, preserved the original word of Jesus: "Abba."

But that is not all. The word "Abba" is not only found on the lips of Jesus. In the other two New

By A. R. G. DEASLEY
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Testament instances it is found on the lips of Christians.

Paul writes to the Roman Christians: "For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, 'Abba! Father!' it is the Spirit himself bearing witness with our spirit that we are children of God" (Romans 8:15-16, RSV). And to the Galatians: "Because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Galatians 4:6, RSV).

It comes down to this. Jesus enjoyed a unique relationship of personal intimacy with the Father. He did *not* preach God as Father to the multitudes. But He did teach that it was possible for God to become our Father if we become God's children, and this could take place only through himself, the unique and only Son.

"No one knows the Father except the Son and any one to whom the Son chooses to reveal him" (Matthew 11:27, RSV). "Unless you turn and become like

children [i.e., learn to say 'Abba'], you will never enter the kingdom of heaven" (Matthew 18:3, RSV). "To all who received him, who believed in his name, he gave power to become children of God" (John 1:12, RSV). "No one comes to the Father, but by me" (John 14:6, RSV).

In short, what is impossible by physical generation is possible by spiritual regeneration. What is impossible by physical birth is possible by spiritual rebirth. The intimate relationship which Jesus enjoyed with the Father He opened and made available to all in the measure appropriate to men.

Thus the early Christians took upon their lips, under the leadership of the Spirit, the very word used by Jesus himself to express this intimate relationship. God's family does not consist simply of one Son; it consists also of all the children whom God has given Him. "For he who sanctifies and those who are sanctified have all one origin. That is why he is not ashamed to call them brethren" (Hebrews 2:11, RSV). □

The Father's Hand

APPREHENSIVELY I watched as the tree trimmers' truck pulled into my neighbor's yard. They were looking up at the massive branches of the sycamore which I had admired since moving to our new home.

Now unloading equipment from their truck, they began an assault upon the giant that graced our neighborhood. Deft axe strokes brought down the graceful top. A snarling, growling power saw gnawed quickly through huge, white limbs, bringing them crashing to earth. I watched, helplessly certain that they planned to destroy the tree.

When the work was done, however, the trunk still stood—but what a mangled caricature of its former self! That which had been a huge, symmetrical thing of living beauty was but a grotesque, blunt trunk with stubs of limbs. Loading up the debris, they coldly drove off, leaving it standing there a pathetic cripple.

I lived in that neighborhood six more years and became wiser. For one thing, I got acquainted with my neighbors, and while visiting with them examined the trunk of the tree more closely. That which appeared sound from across the road showed a deep scar



Tony Castelvocchi

running its length. A bolt of lightning had fallen upon it one day, and the entire tree was weakened.

My neighbor's action in calling in the tree trimmers had been prompted out of *concern*, not *cruelty*. He was trying to save his tree.

Another thing, that tree didn't just quit but took over where the trimmers had left off. Soon it was a thing of beauty again! New branches quickly covered the scars, and a rounded crown replaced the blunt top.

"Why do the righteous suffer?" is a frequently asked question. None of us can fully answer that with our present limited knowledge. I think God did not include

suffering in His first scheme of things; but as a lightning stroke, sin blasted and scarred our race, bringing impending destruction.

In love and concern the Father sought to remedy a bad situation for which He was not unprepared. God does not have a perfectly healthy "tree" to work with, but He takes us as we are and proceeds from there.

His kind providences sometime appear cruel and heartless. His axe falls on some cherished plan, or His saw rasps away and a dream is destroyed. Perhaps in surveying what appears the wreckage of life, one might assume nothing of value remains.

But the blow that threatened to lay you low is struck not by blind fate. It is directed by the hand of a loving Father. He is working to save, not destroy us. □

By CLARE ST. JOHN

Portsmouth, Ohio

DURING THE PAST few decades, many changes have occurred in the world. There are today over 140 different countries of which only 9 existed in 1910. A Third World has emerged.

World War II, with its mass murder of millions; the Korean conflict; and the Vietnam War, which ended in a stalemate, have all drained the financial and moral resources and produced greed, hatred, strife, demoralization, and death.

The lure of riches and power has often turned statesmen into politicians. Entertainment and sports have created a new breed of worshippers.

The church too has experienced its own form of change, not always for the best. It has entered into a period of increased income without a corresponding commitment of sacrifice. Its "comfortable pew" is filled with fellowship-seeking members dominated by a concern for social fulfillment who are entertained by rhythmic music and nondemanding sermons.

The term *Christian* has been broadened to include business and professional persons, actors and athletes who pause only occasionally to pay lip service to the "Man upstairs." Social status has become the goal of many professed Christians, and the standards of the jet set the ideal life-style.

But there is a **NEW WIND** of change blowing through the church which indicates better days. It is a good Wind. It is a needed Wind. It is a God-sent Wind. It is the wind of the Spirit.

The renewed emphasis on the Holy Spirit may permit Satan to inject some error into the truth, causing confusion. But nonetheless God is sending "showers of blessing" on all who will honor His Spirit.

Jesus said, "When he comes, he will prove the world wrong about sin, and righteousness and judgment" (NIV). This is evidenced by efforts to define sin, as in Karl Menninger's book *Whatever Became of Sin?* We see an intense search to know what is reality, meaning, and righteousness. The breeze of the Spirit gently, silently, but steadily is blowing upon minds and hearts today.

Laymen as well as ministers are manifesting a soul hunger for truth and purpose. Stimulated by this

breeze of the Spirit, we are endeavoring to "learn" at laymen's retreats, personal evangelism clinics, and bus ministry schools. Although the search includes an effective method of implementation, there is an inner yearning of devotion and love expressed in E. E. Hewitt's words:

*More about Jesus would I know,
More of His grace to others show;
More of His saving fullness see,
More of His love who died for me.*

The church is more prosperous than it has ever been. Our laymen have excelled in business and the professions. Institutionally, we have moved from "the other side of the tracks" into respectability and prominence. If the wind of the Spirit is allowed to sweep out selfishness and a proud heart, then God will multiply our usefulness and service to this needy age.

Pastors and other leaders are responding to the gentle blowing of the Wind by a greater dependence on God. The tense air of commercial promotion in the church is fading. There is a heartening move to build upon New Testament standards.

The minister is more assured by the Spirit that God is vitally interested in, and does in fact work out His will and way in, each of us. The wind of the Spirit brings rest in God while we are active in doing the will of God.

We are learning that more things are accomplished by faith, Christian optimism, prayer, and God's Spirit than by frenzied human efforts. We are coming to grips with His means and methods, with the deeper things of the Spirit, with lasting values. And we are learning how to detect and cope with the insidious efforts of Satan to focus interest on secondary issues, rather than on primary principles.

The Wind is blowing on our Christian colleges, which are at the cutting edge of life. Those who constitute them desire to be used of God to point the way from pharisaical legalism to grace; to lead the way in learning and training, in love and understanding, in getting knowledge and converting it to wisdom.

The wind of the Spirit makes the difference. □

A New Wind Blowing

By **MARK R. MOORE, President**

*Trevecca Nazarene College
Nashville, Tenn.*

PEN POINTS

WARMING UP

Most Sunday mornings I share in the worship at church with my flute playing. Many times this means getting there early to find the music, catch my breath, and get my flute warmed up so the notes come out smoothly. This particular morning I discovered another reason to get there early.

We live about six miles from the church. Since we have no car, I sometimes leave home about dawn to have time to walk. Occasionally I can catch a ride with neighbors going to town, but more often than not, it is the time I have to enjoy the beauty and stillness of God's creation. Roosters begin to crow, the sky lightens, lights come on as people stir around to fix breakfast.

This January morning was very cold. It has snowed the day before. Temperatures were below 10 degrees, and there was no traffic. I walked briskly, trying to keep warm while admiring the "white" which covered the earth. I finally reached the road which goes to the church.

It was getting later and later, and I hoped more and more for a ride. Here came a car with a family from the church. They passed me by. Well, maybe they didn't see me. And then another car passed by. I felt like crying. A third car came by, and Virginia and John stopped to pick me up. I thanked them from the bottom of my heart.

But the disappointment of being passed by friends in the church seemed to overshadow their kindness in my mind and spirit.

Virginia and John had to wait for their daughter to come from a friend's house, so I went into the church to warm

up. As I entered, one of the families came up and apologized for passing by me. They hadn't seen me in time to stop without the danger of skidding off the road.

I had been *far* too hasty in judging. I knew then that I needed another kind of "warming up." My heart needed warming up more than my feet. My soul needed to warm up. I needed to do some warm-up praying for forgiveness—that I had not trusted God, that I had resented other friends for something they had not done deliberately. I could not enter into the worship service without first asking that forgiveness for my attitude. I needed to let go of the coldness, of the hardness of heart. And God did warm me up.

I thought of the times I had slipped into church at the last minute with so many things on my mind that I couldn't hear the Word. And of occasions when I had allowed bad feelings or faulty attitudes to block the flow of the Holy Spirit's great love. It was a hard way to learn, to relearn something that I have known for such a long time—the power of confession and prayer!

The music was sweet and smooth that morning. And I believe my prayers were more genuine, too. Now I go early each Sunday, to warm up myself ahead of time, to prepare for a wholehearted participation in the service. It's much better that way. □

—WENDY RAWLINS
Spencer, W. Va.

IN THE BOOKSTALL

By C. NEIL STRAIT • Racine, Wis.



Prayer: Pitfalls & Possibilities

Cecil B. Murphey
Hawthorn Books, Inc., 1975, \$3.50

There are hundreds of books on prayer, and many of them good ones. There are a few poor ones, too. But here is one of the better ones, for it is so practical. This book handles the hard questions about prayer that so many others evade. And the questions have some good, understandable answers.

This book helps one to see that growing in prayer is not necessarily growing in number of answers received, but more a growing of a relationship between the person and God.

Here is an author who has struggled—and is still struggling—with the pitfalls and possibilities of prayer. But with a positive faith he walks through the doubting moments with his belief in prayer—and in God—still intact and deepened. You feel the heart of a man who doesn't yet have all the answers to prayer but is enjoying the search.

This book will make you think, ask questions, search—and pray. When you read it, be ready to examine your prayer life—its motive, its methods, and its meaning. For

author Murphey is not afraid to truth-it in regards to prayer. □

Come Share the Being

Bob Benson
Impact Books, \$3.95 (hardback), \$1.50 (paper)

Bob Benson is a Nazarene layman in Nashville, Tenn., and a heart truly warmed at the fires of God. This comes through in an exciting, engaging way in this his second book. If you experienced his first book, *Laughter in the Walls*, you'll know something of what is in store for you.

Mr. Benson has a thrilling writing style. He can engage the reader in the episodes of which he writes in ways that dig deep wells of inspiration in the heart.

This book deals with the being of God and His manifestations in our world. What I like is that it has the heartbeat of daily life so woven into its context. And as you read Benson's interpretation of the being of God, you come to see God in a loving, caring way—One who understands us humans so completely and who nurtures us so compassionately.

And the secret to its reading pleasure is in the title word "share." For, as you read, you are lifted in confidence that God wants us to come and share His being. □

By JOHN A. KNIGHT

The Home-building Business

The first week of this month is set aside for the observance of National Family Week which will climax on Mother's Day, May 9. It is well that such emphasis be given, for one of the disturbing signs of our times is the breakdown of the family, of homelife.

Much of what is being said today about the demise of the family may be an expression of nostalgia. The modern family confronts more and different pressures than in a less technological age, creating in most of us at times a longing for the good old days.

It may well be, however, that from out of our present confusion there will arise creative insights into the meaning of the family. That can only be a false hope unless we invest prayer, planning, and thought in making it so.

MOTHERS OBVIOUSLY are, and always have been, key persons in the family. Because of this we rightly have honored them and extolled their virtues. And those who have been so fortunate as to have godly and wise mothers do not disparage this practice.

Robert Frost, in his poem "The Black Cottage," speaks of the abiding value of the "bonnet in the pew." The minister in the poem says that he was often tempted to compromise the Christian message; but "the bare thought of her old tremulous bonnet in the pew was too much for me."

One who can call to mind such an influence in his own life identifies readily with Frost's words.

YET WE CANNOT AFFORD to become sentimental about Mother's Day while we miss the deeper issues that surround the family in today's world.

However one views present-day family life—whether for good or ill—our perspective of it, if not the structure itself, is changing radically. Anthropologist Margaret Mead has even forecast that the family as we know it will no longer exist within 50 years.

Certainly the older pattern of the father as tribal head has given way to the working wife. New ideas of equality have changed the monolithic structure of yesterday to a community of equals today, with all its accompanying tensions and adjustments.

But change will always be with us. To set ourselves against it for the sole purpose of endeavoring to

preserve the status quo would be foolish. We have to live in this changing world. Indeed, some of the changes may be for the better.

And yet we must acknowledge dangers and by God's help find, amid change, the Christian way for ourselves and for members of our families.

It is not an overstatement to assert that upon the future of the family may rest the destiny of our nation—of any nation—and of much that we cherish and believe. Many voices are being raised to remind us that the values of a strong home and a Christian family are immense.

WHY IS THE CHRISTIAN HOME such a fine and precious thing? Someone has responded, "Because it is a garden of the Lord, a nursery for human lives to grow in. Its seclusion, its shelter, its wise and careful culture are invaluable to growing souls, and nothing can make up for the lack of them. The home is the God-appointed educator of mankind."

While we have lavished ourselves with the affluence of our age, we too often have failed in the building of homes which can stand while much around them is crumbling or changing.

A home is the product of what we make it, of how we build it, of what we pour into it, of the time we spend on it, and of the sacrifices we make for it.

In his book *Becoming a Whole Family*, John A. Huffman, Jr., discusses four basic emotional needs which are a part of the human situation. Every person needs (1) "an intimate response," which involves sensitivity, appreciation, and expressions of tenderness; (2) "adventure," a sense of expectancy and anticipation; (3) "security," which if not met by persons will inevitably seek fulfillment in things and pleasures; and (4) "recognition" of one's personhood.

These needs are met first and perhaps best in the family. The Christian sees and acknowledges his responsibility in these areas. Paul was explicit in writing to Pastor Timothy: "Give the people these instructions . . . , so that no one may be open to blame. If anyone does not provide for his relatives, and especially for his immediate family, he has denied the faith and is worse than an unbeliever" (1 Timothy 5:7-8, NIV).

One need not be professionally trained to know that it is in the family that one derives his "value priorities." It is at home that we learn first what to view as important, valuable, desirable, and worthy of our loyalty. Values are generally more "caught" than "taught."

"We cannot be satisfied with any family which does not grow inwardly, from the inside out. At the same time, no family which attempts to do so is lost, regardless of the point at which it may now find itself."

Dr. E. Lamar Kincaid has reminded us that while ethical values may be lost easily and quickly, they are rarely ever acquired with great depth late in life. He says: "Character is built into the spiritual fabric of personality hour by hour, day by day, year by year in much the same deliberate way that physical health is built into the body."

NO FAMILY UNIT can be healthy which lacks reverence for immaterial or spiritual values, and respect for one another. The very heart of family life is that which a family believes.

This is not to say that all in the family should share the same views on every issue. It is to affirm that there must be common underlying values which are held to be paramount.

Some things will be lifted above others by the family—God, money, security, comfort, service to others. Homes will endure which acknowledge personal things to be sacred, uphold intrinsic values that are not transient, and exalt lofty ideals that do not change.

Our society is basically irreverent. That is a disquieting way of referring to the secular character of our culture. There seems to be little before which persons bow in reverence. A healthy family is one that has at its heart a spirit of reverence.

Only where this exists can there be respect for one another as persons. To insist on the latter without the former is like trying to preserve the beauty of a flower indefinitely, though it has been severed from its roots.

CLEARLY THE FAMILY serves a social function. But if this function is carried out in such a way that it violates the inherent dignity of any member, then the pattern of family life is less than it ought to be. There must be personal fulfillment on the part of each member of the family.

The family, as the chief social instrument for promoting personal growth, is a gift of God. Christian counsellor Seward Hiltner describes the nature of this growth: "We cannot be satisfied with any family which does not grow inwardly, from the inside out. At the same time, no family which attempts to do so is lost, regardless of the point at which it may now find itself."

Inward growth comes through submission to Christ's lordship.

TOGETHERNESS is an important ingredient in maintaining a healthy family life. This is why the church has designated Monday night as

"Family Night." We are being encouraged to set aside time in our busy schedules for one another.

Any good thing, pushed to extremes, can be a liability. Togetherness can become ingrownness or uninvolvedness and can even contribute to unconcern for those outside the "circle."

This possibility, however, cannot excuse our failure to spend time with each other. Being together means talking about the things that matter most, sharing one another's needs, desires, hopes, and dreams. In this there is security. The young person who goes out into the world supported by this kind of togetherness never walks alone.

There should be time together in vacation, recreation, playing, working. But these times cannot become a substitute for worship together as a family unit in the house of God.

WHATEVER EXTERNAL APPEARANCES may suggest to the contrary, no home is really healthy without a faith in God. It is the only adequate cover between us and the storms of life—pain and sorrow, failure and despair, loss and disappointment, and all the rest.

Different kinds of insurance are necessary for the family. None is more important than the insurance of a strong faith to overcome unexpected damage from the tornadoes of life.

National Family Week is not a time simply for reminiscence about what used to be. It is an opportunity for honest, realistic acceptance of the true foundation of the home, and of the materials for proper home-building.

Without reverence, worship, faith, mutual respect, togetherness, and concern for those outside the family, parents may preside over a house—but not over a home.

Edgar Guest's well-known words are still appropriate:

*Home ain't a place that gold can buy
Or get up in a moment;
Afore it's home there's got to be
A heap o' living in it.
It must be filled with faith and love
From cellar up to dome;
It takes a heap o' livin' in a house
To make it home.*

HOME-BUILDING is big business. With Christ as the Foundation, the floor of reverence and respect for one another, the walls of togetherness, the roof of faith, prayers ascending to heaven from our hearth, and cherished holy memories, our homes can become vestibules of heaven. □



By AARLIE J. HULL
Centralia, Wash.

A Christian Woman's World

GOD'S CONDITIONS FOR SEXUAL FULFILLMENT

(Part 1 of a series of 3 articles)

Sociologists call it "trial marriage." People doing it call it "living together." My mother calls it "shacking up." The Bible says it is fornication or adultery.

Sexual intercourse between people who are not legally married to each other has always been a part of man's sinfulness, but it seems to be more prevalent now. At least it has become more obvious in these recent years dominated by the "new morality."

Young people have seen the devastating effects of divorce (probably in their own parents' lives) and have realized that marriage isn't the answer to their deep-seated emotional needs. They have thus concluded that it is better not to marry than to marry and have a divorce with its financial and emotional expense. They use the "try on the shoe before you buy it" logic and conclude that if they get along together, they'll get married. If they can't get along, they'll part none the worse for the wear.

Some people on public assistance or social security argue that they receive more benefits if they are not married. Others just find living together a convenient way to meet their normal sexual needs without having to commit themselves or be tied down to a permanent arrangement.

There are many reasons why sexual intercourse between two people not married to each other is harmful. In the next few articles I will deal with some of them. But the main reason that sex outside of marriage is wrong is because Jesus said it was.

Jesus, who was God become man, created our bodies and knows how it works. When you buy a new car or appliance, you read the manual written by the manufacturer to see how it works and how to make the optimal use of its features. God created our bodies with the capacity for beautiful, fulfilling, exciting, sexual responses. It is His will that we enjoy

sex to its fullest (1 Timothy 6:17; James 1:17). He clearly defines the circumstances under which we can experience ultimate sexual satisfaction.

"But everybody's doing it," they say. "Times have changed. We're living in a different age. Is Jesus' teachings about sex applicable today, almost 2,000 years later?"

There is a story about a man who walked by a jewelry store each day on his way to work. For years he would stop and set his watch by the big clock in the window.

One day the jeweler said to him, "I see that you set your watch by my clock. What kind of work do you do that demands such correct time each day?"

The man replied, "I am the watchman at the plant down the street, and my job is to blow the five o'clock whistle."

The jeweler smiled and said, "Each day I set that clock by your whistle."

It is easy to set our moral clocks by the lives of others or by the trends of society, but it is also very dangerous. We must find a higher criterion for judging the right and wrong and the good and bad for life. For Christians, that criterion is the teachings of Jesus Christ.

"There is no getting away from it," says C. S. Lewis. "The old Christian rule is: Either marriage with complete faithfulness to your partner or else total abstinence."

Sex outside of God's plan becomes an insatiable appetite, never satisfied. So it becomes more and more intense, more and more bizarre, more and more degrading, and less and less fulfilling. □

Next article: *Common sense reasons why you should wait until marriage for sex.*

HOW CAN I KNOW?

How can I know the sufferings of Christ until I have known bitter pain?

How can I know His humiliation if I remain proud and vain?

How can I know His eternal love if I am not kind to all men?

How can I know the joys of heaven and seek not to enter in?

I can know Christ's redemptive love through His pain and disgrace.

I can know forgiveness of sin because He died in my place.

I can know Him in all His glory by faith in His holy Word.

I can know life abundant because when I called, He heard.

—LeVETA RANDALL
Cushing, Okla.



**Gottes Wege
sind wunderbar!**

(God's Ways Are Wonderful!)

KIRCHE DES NAZARENERS **(Church of the Nazarene)**

"Der erste jährliche Kirchentag des West-deutschen Bezirks der KIRCHE DES NAZARENERS wurde am 29. Mai 1962 um 9.30 Uhr eröffnet . . ."

So liest man im Protokoll des ersten Kirchentages des Mitteleuropäischen Bezirks. 14 Jahre sind seither vergangen, eine verhältnismässig kurze Zeit, und doch —was ist alles geschehen!

Damals, im Jahr 1962, schlug die Geburtsstunde einer neuen Denomination im evangelikalen Raum der Bundesrepublik. Was wollte diese neue "Kirche"? Was sollte ein weiteres Missionswerk im Lande, und woher kamen sie, die sich Nazarener nannten? Solche Fragen tauchten immer wieder auf.

"The first annual assembly of the West German District of the Church of the Nazarene is now in session this May 29, 1962, at 9:30 hrs. . . ."

These are words from the minutes of the first assembly of the Middle European District. Fourteen years have since passed. A seemingly short time and yet—what has transpired since then!

The year 1962 included the hour of birth of a new denomination on the evangelical plane of the Federal Republic. What was the reason for it? What was the goal of this new church? Were there not enough churches and societies in the country? What were these people called Nazarenes? Many such questions were asked.



R. F. ZANNER
District Superintendent

Gottes Wege sind wunderbar!

Sie fanden ihre Antwort nicht aus dem Mund von Theologen und nicht von Kanzeln der Kirchen, sondern durch die Art und Weise der Arbeit einer jungen Missionskirche, der man auch heute noch abspürt: Es geht ihr um Jesus Christus, den Herrn, und um Menschen, die ihn noch nicht kennen.

Evangelisation wurde von Anfang an gross geschrieben. Der direkte Aufruf zur persönlichen Entscheidung, besonders vom damaligen Superintendenten, J. D. Johnson, war vordergründig und fehlte in keiner Evangelisationsstunde. Daran reihte sich sofort das Gründen und Pflanzen von neuen Gemeinden, in denen Menschen, die sich für Jesus Christus entschieden hatten, eine geistliche Heimat finden konnten.

Natürlich fehlte es nicht an Unken-Rufen und Kritik. Immer wieder hörte man: Hier sei es zu schwer, dort wäre man nicht erwünscht, Kirchen gäbe es genug, usw. Zu sagen, diese Stimmen wären ungehört verklungen, entspräche nicht der Wahrheit. Im Gegenteil, sie bereiteten manche Anfechtung, führten zu tiefen Überlegungen und vor allem ins Gebet und in die Suche nach dem Willen des Herrn. Und Gott tat seinen Willen kund. Er segnete und vermehrte. Treue Glieder halfen säen und befeuchten, aber der Herr schenkte das Gedeihen!

Sichtbares und hörbares Zeugnis dafür sind: 13 Gemeinden zwischen Berlin-West und Büsingen an der Schweizer Grenze, 2 weitere neue Gemeinden im Entstehen, 20 Studenten auf dem internationalen Bibelseminar in Büsingen und eine ständig wachsende und grösser werdende Schar zuversichtlicher und dankbarer Christen, die Gott loben und Jesus als ihren Herrn preisen.

Superintendent R. F. Zanner, gleichzeitig Vorsitzender der Evangelischen Allianz im Raum Frankfurt, drückt es so aus: "Die Finsternis ist gross, auch in unserem hochindustrialisierten Land. Doch LUX LUCET IN TENEBRIS, Joh. 1, 5, das Licht leuchtet in der Finsternis, trifft auch auf uns zu. Wir wollen Fackeln sein, die dieses Licht weiterreichen!"

The answers were given, not through the mouths of theologians or from the pulpit of churches, but by the people and the way they worked. One could feel the pulse of this "mission church" beating for her Lord and the many who were in need of Him.

Evangelism was the main emphasis in the beginning. The direct call of invitation could be heard in every evangelistic service, especially proclaimed by the superintendent, J. D. Johnson. But also right in line was the second emphasis: to plant churches in which people who had decided for Christ could find a spiritual home.

Of course, there were also enough critics telling us, "It is too difficult here"; "Nobody has called you"; "There are enough churches"; etc. To say that these voices went unheard would not be telling the truth. No, they proved to be a temptation and led to sincere consideration and searching, especially to prayer, asking God for His will. And God revealed His will—He blessed and multiplied. Faithful members helped to sow and to water, but God gave the increase.

Visible signs bear witness today: 13 churches between West Berlin and Buesingen at the Swiss border, 2 more churches about to be started, 20 students at our Bible college, and a continuously growing body of optimistic and thankful Christians, praising God.

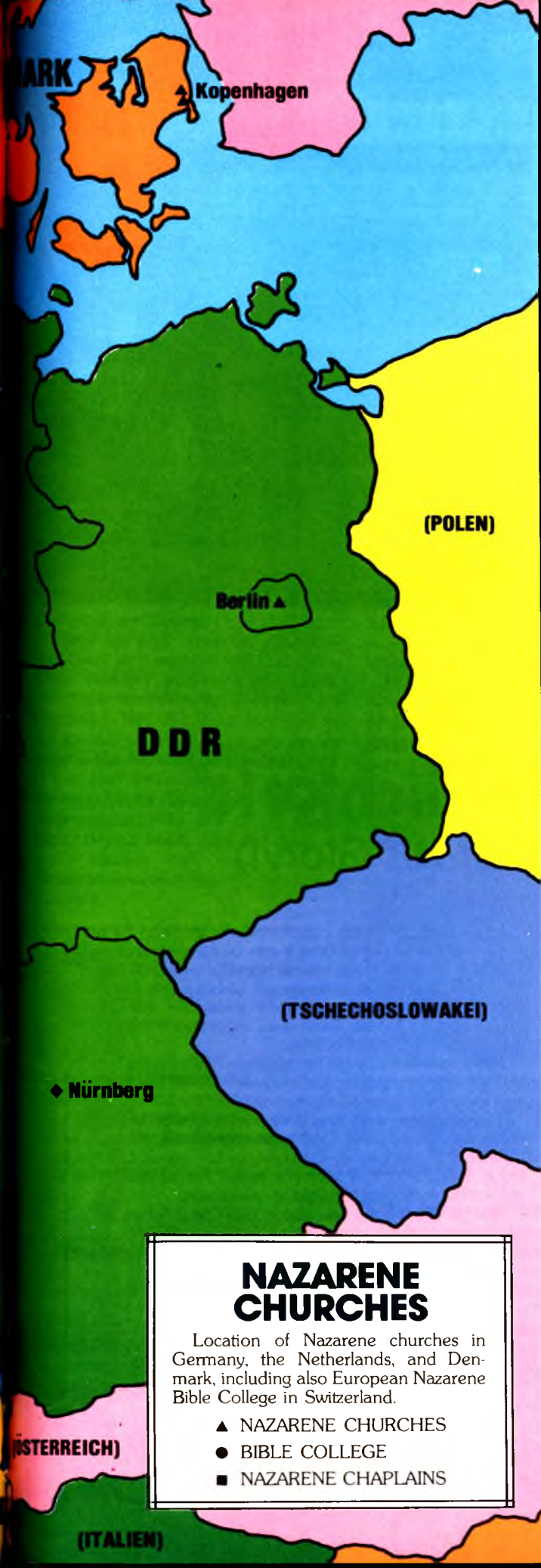
District Superintendent R. F. Zanner, also president of the Evangelical Alliance in Frankfurt, expresses it thus: "The darkness is great also in our sophisticated and highly industrialized nation. But John 1:5: *Lux lucet in tenebris*, 'the light shineth in the darkness,' applies very much to us as well. We want to be the torches which pass on this light."



NAZARENER GEMEINDEN

Nazarener Gemeinden in Deutschland, Holland, Dänemark und das Europäische Bibelseminar an der Schweizer Grenze.

- ▲ NAZARENER GEMEINDEN
- BIBELSEMINAR
- ARMEEGEISTLICHE



NAZARENE CHURCHES

Location of Nazarene churches in Germany, the Netherlands, and Denmark, including also European Nazarene Bible College in Switzerland.

- ▲ NAZARENE CHURCHES
- BIBLE COLLEGE
- NAZARENE CHAPLAINS

Gottes Wege sind wunderbar. Durch einen Sonntagschul-Wettbewerb kamen unsere Kinder zum ersten Mal mit der KIRCHE DES NAZARENERS in Verbindung. Sie waren so begeistert und luden uns auch ein, einmal mitzukommen. Als es einmal Evangelisation gab, war es soweit. Die Themen interessierten uns, und wir gingen. Gott machte es uns möglich, sich für Jesus zu entscheiden. Von jener Stunde ist alles anders geworden.



Heute diene ich mit grosser Freude im Gemeindevorstand und im Bezirkskirchenrat. Wir preisen unseren Herrn!

—R. ULLRICH, Hanau

God's ways are wonderful! Through a Sunday school contest, our children were reached by the Church of the Nazarene. With much enthusiasm they invited us, the parents, to go also. It was some time later, during a revival campaign, that my wife and I went. It was the time of our decision. Everything changed from then on. Today, I serve with great joy as a member of the church board and of the district advisory board.

—R. ULLRICH, Hanau

Jahrelang war ich Mitglied der Evangelischen Landeskirche, ohne je von einer persönlichen Entscheidung für Jesus gehört zu haben. Eines Tages fanden wir, meine Frau und ich, die Kirche des Nazareners. Die Verkündigung der ganzen Wahrheit überwältigte und überzeugte uns, und wir übergaben unser Leben dem HERRN.



Ich danke IHM für diese Führung und allen, die mit ihren Gebeten und Gaben halfen und helfen, das volle Evangelium auch im deutschsprachigen Raum zu verkünden.

So viele Kirchen und Gemeinschaften nehmen die Herausforderung unserer Zeit und den Auftrag vom Evangelium her nicht mehr ernst oder verstehen ihn anders. Ich sehe da eine grosse Verantwortung und auch Möglichkeit für die Kirche des Nazareners, Menschen zu erreichen und ihnen eine geistliche Heimat zu geben.

—MANFRED DANNEWITZ, Frankfurt

For years I had been a member of the Evangelical state church without having heard of a personal decision for Jesus. One day my wife and I found the Church of the Nazarene. The message there and its full truth hit us with impact and convicted us to give our lives to the Lord.

I thank Him today for His guidance, and I thank all those who have prayed and given to bring the word of full salvation to German-speaking Europe.

There are so many churches who do not seem to take the challenge of our time and the mission of the gospel seriously anymore, or perhaps their understanding and interpretation are different. I see a great responsibility and also a great possibility for the Church of the Nazarene to reach people and provide them with a spiritual home.

—MANFRED DANNEWITZ, Frankfurt

Gottes Wege sind wunderbar!

Jesus Christus hat mein Leben und das Leben meiner Familie grundlegend geändert. Deshalb habe ich die Hoffnung, dass er das Leben vieler anderer Menschen noch verändern wird. Besonders durch das Wort Gottes und die Gemeinde kann Jesus seinem Geist im Einzelnen lebendig werden lassen. Ich glaube, dass die unter dem Geist Jesu lebende Familie eine besondere Aufgabe und Verantwortung im Staat und in der Gemeinde hat. Beten Sie bitte mit uns besonders für Familien in unseren Gemeinden.

— W. ZIMMERMAN, Berlin

Christ has changed the very foundation of my life and the life of my family. Because of this, I have the hope that He is able to change the lives of others. Particularly through the Word of God and the church can Jesus bring His Spirit to life in the individual. I believe that the Spirit-filled family which is living in the Spirit of Jesus has a particular challenge and responsibility in state and church affairs. Please pray with us particularly for such families in our churches.

— W. ZIMMERMANN, Berlin



Zum Lobpreis Seiner Herrlichkeit (To the Praise of His Glory!)

Die Herrlichkeit Gottes ist einer der zentralen biblischen Begriffe. Wo Gottes Wesen sich in seiner Schöpfung, in seinem Wort, in seinem Sohn oder in der Gabe des Heiligen Geistes offenbart, da wird seine Herrlichkeit offenbar!

Oetinger, ein deutscher Theologe, hat einmal gesagt: "Herrlichkeit Gottes ist aufgedeckte Heiligkeit."

Viele Menschen fragen sich heute: "Wozu leben wir eigentlich?" Ist nicht alles hoffnungslos? Leben wir nur, um zu arbeiten und zu sterben? Ist nicht alles sinnlos?

Der Mepisch steht im Mittelpunkt eines Kreises, den er selbst abgesteckt hat—und Gott befindet sich ausserhalb dieses Kreises, irgendwo—nirgendwo! Wolfgang Borchert drückt es so aus in seinem Stück DRAUSSEN VOR DER TÜR: "Ich soll leben? Wozu? Für wen? Für was?"

Wie ganz anders können doch Christen sprechen. Wenn Christus der Mittelpunkt unseres Lebens geworden ist, dann steckt Er den Kreis unseres Lebens ab und bringt unser selbstsüchtiges Herz unter den Machtbereich seiner Herrlichkeit. (Joh. 17:22)

Ein Leben zum Lobpreis seiner Herrlichkeit ist ein Leben in der Heiligung. Das Wort "Lobpreis" (gr. *epainos*) kann auch mit dem Wort "BEIFALL" übersetzt werden. Ich frage mich dabei: "Ernte ich durch mein Leben den ungeteilten Beifall Gottes?" Oder anders gefragt: "Erntet Gott den Beifall meiner Umwelt durch mein geheiligtes Leben?" Bin ich Lobpreis seiner Herrlichkeit?

Als Christen und Nazarener in Mitteleuropa erkennen wir, dass es nicht genügt, Heiligung nur zu lehren, sie muss gelebt werden! So, dass Er durch unser geheiligtes Leben verherrlicht wird.

— PASTOR G. BRÖHL, Kaiserslautern

We read in Ephesians 1:12: "... we should be to the praise of His glory." The glory of God is one of the central concepts of the Bible. Wherever God reveals himself, be it in His creation, in His Word, in His Son, or in the gift of His Spirit, His glory will be seen!

Oetinger, a German theologian, expressed it this way: "The glory of God is revealed holiness."

Many people today ask the question, "What is the reason for life? What is its meaning and purpose? Do we live just to work and to die? Is life not utterly meaningless?"

This is because man lives in the center of a circle that he has made for himself—and God is on the outside, somewhere—nowhere? Playwright W. Borchert, in his drama *Outside the Door*, says, "Should I live? For what? For whom?" and expresses the feeling and frustration of so many.

How different is the one who knows Christ. When Jesus has become the Center of one's life, then *He* forms the circle and gets hold of a selfish heart to bring it under the reign of godly glory (John 17:22). And a life "to the praise of his glory" is a life of holiness.

The word "praise" (Greek, *epainos*) could also be translated "applause." So I ask myself, "Does my life receive the applause of God?" We could also put the question differently: "Does God receive the applause of my world, the world in which I live, because of my sanctified life? Am I to the praise of His glory?"

As Christians and Nazarenes in Middle Europe, we realize anew that it is not sufficient to teach holiness, but it is more expedient to live it. To live it in a way that God will be glorified through us.

— REV. G. BROHL, Kaiserslautern

EUROPEAN NAZARENE RETREAT FOR MILITARY PERSONNEL

Many Nazarene military personnel are in isolated places of service. They look forward to the annual retreat as being a fresh wind of Christian fellowship.

The 1976 European Nazarene Retreat for Military Personnel will be held December 6-10 at the Berchtesgaden Hof, in Berchtesgaden, Germany.

Chaplain James Thompson is the retreat coordinator for this year's gathering. You may write him for more details at the address below.

Pastors should remind the servicemen of their congregations who are stationed overseas to plan for leave time. Mel McCullough, executive secretary of the Department of Youth and responsible for coordinating ministries to those in the military, suggests that congregations give financial support to their military personnel and families for this occasion.

There are four Nazarene chaplains stationed in Germany at this time. Their military addresses are listed, and their locations in Germany are identified. See the map included in the special insert on Germany in this issue of the *Herald* for these locations.

You may have friends or relatives associated with the military located in close proximity to one of our chaplains. If you would like for them to make contact with these persons, please correspond directly with the chaplain.

Chaplain (Maj.) Kenneth B. Clements



Spt. Co. CATC 7th ATC
APO New York 09114
Stationed near Vilseckopt
(60 kilometers from Nuremberg)

Chaplain (Cpt.) Gerald Earles



HHC 23rd ENG BN
APO New York 09165
Stationed near Hanau

Chaplain (Maj.) Charles Moreland



Office of the Chaplain
1st Br. 1st ADA
APO New York 09077
Stationed near Frankfurt

Chaplain (Cpt.) James R. Thompson



Hqs. 3d Sqdn. 11th ACR
APO New York 09141
Stationed near Bad Hersfeld

SAMOAN ASSEMBLY REPORT

A membership increase of nearly 14 percent and an increase of 60 percent in total giving were highlights of the 1976 District Assembly of the Samoan District, reported by Rev. Conley Henderson, superintendent.

Twenty-eight new Nazarenes were reported at the assembly, which was held February 16-17 in the chapel of Samoan Nazarene Bible College.

Dr. Raymond W. Hurn, Home Missions secretary, chaired the assembly which also heard reports of the organization of the Salelesi Church on December 21 with 15 charter members. This brings the number of churches on the Samoan District to 6.

District Sunday school average attendance was 275, an increase of 7 percent.

In presenting his third annual report as district superintendent, Rev. Henderson said that "my work with the Nazarenes in Samoa has brought many pleasures into my life. I love Samoa and its people dearly as I love my work for Christ here in these islands."

In his final report as president of Samoan Nazarene Bible College, Rev. Jerry Appleby reported the district parsonage, where the Hendersons had been living, and one acre of land sur-

rounding were turned over to the college, making a full three acres of land with four buildings.

The new building provides a chapel, two classrooms, three offices, and a guest area for overseas visitors.

Following Rev. Appleby as president of the college will be Rev. Alvin Orchard, now completing culture and language orientation.

Night services during the assembly were "times of refreshing from the hand of God with some professing to be sanctified in the meetings." □

—Department of Home Missions



In a special world missions service, Dr. Evelyn Ramsey presented the first copy of the *Middle Wahgi Dictionary* to her pastor, Rev. William Griffin, at Indianapolis First Church. The dictionary represents thousands of hours of work and is a great breakthrough in communication and understanding with the people of New Guinea.



COUNCIL REPORT OF THE REPUBLIC OF SOUTH AFRICA NORTH FIELD

The fifth council of the R.S.A. North Field was held at Acornhoek on August 13-14, 1975. Mission Director T. H. Jones presided. Regular offerings on the four districts of the field increased by 67 percent, Sunday school average attendance increased by 10 percent to a total of 7,593, and membership increased by 6 percent from the previous year.

The Bible College report showed that Rev. E. Litswele has served well for his first year as acting principal. A national, Rev. D. Mokebe, was appointed to take over as editor of the *Sotho Herald of Holiness*.

A further council session was held November 10, 1975, during the visit of

Dr. George Coulter, general superintendent, and Dr. Jerald Johnson, executive secretary of World Missions. Arrangements were made to increase pastors' subsidies in line with cost of living rise. Funds were allocated to purchase each district superintendent a car and to assist them to travel to the General Assembly. Welcome assistance came from famine relief funds to assist our people.

Another council session was held on February 25, 1976, during the visit of Dr. Johnson to the field. It was reported that successful arrangements had been made with the South African government for our missionary staff to continue for at least another year at E.L.M. Hospital after the government takes it over September 1, 1976. □

—Paul S. Dayhoff, reporter

church schools

By Melton Wienecke

HAPPENINGS

GENERAL CHURCH SCHOOLS CONVENTION PLANNED

Plans are being finalized for the General Church Schools Convention, June 17-19, to be held prior to the General Assembly in Dallas.

Several new items from the Department of Church Schools will be ready for release at the convention. The free promotional brochures have been updated to a colorful, new 8½-by-11" size, and several new brochures have been developed. A new nursery film-strip, *How Young Is Your Welcome?* will be available for nursery teachers and workers. *The Word to Live By* is a new Bible memorization aid developed for teens and adults. A new packet of materials to enhance the local church's ministry to senior adults will be introduced.

New books that will be released from the department are: *The Evangelistic Bus Ministry*, a manual-handbook compiled by Harold C. Davis; *How to Teach Adults Without Really Suffering*, compiled by Wesley Tracy with articles by several well-known Christian education specialists; *The Christian Family: Love in All Dimensions*, a symposium on Christian family life compiled by John B. Nielson, with such contributors as Howard

Hamlin, M.D.; James Dobson, Ph.D.; and Leslie Parrott, Ph.D.; *Teaching Today's Junior Highs*, by Donald Whitlock; and *Helping Senior Highs Learn*, by Roy F. Lynn, two CST books developed for the particular age-groups of junior high and senior high.

Workshops open to all will be conducted on Thursday afternoon, Friday morning and afternoon, and Saturday morning. These will be conducted by Church Schools' staff members as well as other experienced personnel from across the church.

Well-known musicians will be featured in all of the general sessions. A Church Schools' exhibit will be set up in the display area, providing you with more information. Staff members will be available for consultation at that time.

A highlight of the convention will be the Friday night Christian family life service. Music will be provided by family groups including the David Heckers, the Jack Scharns, the David Blues, the Gene Brauns, the Don Whitsetts, and the Warren Rogerses. A family life panel, composed of the authors of the CFL symposium book, will be featured. The keynote speaker will be Dr. Eugene L. Stowe, general superintendent. Families are asked to sit together for this service.

On Saturday morning, Dr. James Dobson, noted author and child psychologist, will give an address on the part of the Christian family. Workshops will follow in response to his message.

A new Church Schools' film on the ministry of teaching, entitled *And He Gave . . . Teachers*, will be previewed by the convention.

A children's musical, *Get On Board, Children*, will be premiered in the Saturday afternoon session. A 100-voice choir from the Greater Kansas

City and Dallas areas will participate. Working with the children are Karen Phillips, Claire Hendrix, B. J. Oke, Ruth Gibson, Evelyn Beals, and Bill Young from Kansas City; Mrs. Dave Galbraith, Mrs. Jim Farmer, Mrs. Nickie Shasteen, Charlotte Crump, and Rebecca Dorries from Dallas. Assisting from Nazarene Communications will be Mel Schroeder, lighting, and Ray Hendrix, sound engineer. Prof. Bert Goodman from Mid-America Nazarene College will do staging.

Make your plans now to attend these special events at the General Convention! □

NATIONAL CONSULTATION ON CHURCH GROWTH

A National Consultation on Church Growth has been called for October 11-13, 1976, in Kansas City. It will bring together 500 "key evangelism" personnel in America, especially those who are charged with evangelistic programming for their church. Included in this figure are a select number of both laymen and ministers who are active in church growth.

The program will be beamed toward church growth. Congregational effectiveness in varying types of American society will be considered. Although congregations of all sizes will be kept in view, the spotlight will be upon the average-sized congregation of 200 people.

Church growth "theory" will be discussed, especially those principles which are reproducible in thousands of congregations. Goal projection will be considered along with the means of attaining those goals. Time will be allowed for feedback and interaction.

Personnel will include the following resource people: E. S. Anderson, Jacksonville, Fla.; Dr. Donald A. McGavran, Pasadena, Calif.; Dr. Victor B. Nelson, Minneapolis; Dr. John Williams, Kansas City; and Dr. Thomas Zimmerman, Springfield, Mo.

Conveners for the consultation have also been announced: Gordon H. Anderson, Paul W. Anderson, Paul Benjamin, Sister Judith Best, Vonnette Bright, Kenneth L. Chafin, Robert E. Coleman, Charles Crow, Charles W. Denton, John F. DeVries, Leighton Ford, John F. Havlik, C. B. Hogue, Donald E. Hoke, D. James Kennedy, Erwin J. Kolb, Harold Lindsell, Benjamin O. Lynes, W. Stanley Mooneyham, Victor B. Nelson, Loyal S. Northcott, J. Sherrard Rice, Ellis Rottman, Manuel L. Scott, Charles Shumate, Conrad M. Thompson, C. Peter Wagner, Ross E. Whetstone, and John W. Williams. □

—NIS



Making plans for the children's musical, *Get On Board, Children*, in Kansas City: B. J. Oke, Ruth Gibson, Karen Phillips, Mel Schroeder, Claire and Ray Hendrix.

NAZARENE ATHLETIC ASSOCIATION MEETS

The annual meeting of the Nazarene Athletic Association was held March 10 in the downtown Holiday Inn in Kansas City. The meeting was held under the chairmanship of the president of the organization, Prof. Carroll Bradley, director of athletics at Mount Vernon Nazarene College.

Each director of athletics gave a brief report with regard to the athletic programs sponsored by his college. It was voted to cooperate with the Department of Youth in planning a Christian Witness Tour outside of North America, by an all-star basketball team.

The all-star Nazarene basketball team was selected by the basketball coaches of the various institutions. Due to a tie, 11 individuals were selected this year. They are as follows: Ted Allen, ONC; Mike Barefoot, ENC; Bill Bradley, MVNC; Otis Garrison, BNC; Rocky Lamar, MANC; Rommie Lewis, NNC; Archie Meadors, PLC; Steve Neff, BNC; Paul Robinson, PLC; Keith Rush, BNC; and Jim Shoff, ONC.

Special congratulations were extended to coach Jim Poteet for his accomplishment in bringing the Bethany Nazarene College Redskins to the NAIA tournament in Kansas City—the first time a Nazarene basketball team has participated in the tournament in eight years.

It was noted that Prof. Carroll Land, director of athletics at Point Loma College and former president of NAA, is now serving as a member of the Executive Committee of the National Association of Intercollegiate Athletics. □

—Department of Education and the Ministry

GENERAL CHURCH LOAN FUND RESPONSES CONTINUE AT UNPRECEDENTED PACE

Response of Nazarenes to an appeal last December for support for the General Church Loan Fund continues to flow into the Department of Home Missions' Division of Church Extension. This will shorten the waiting period for young churches before beginning to build.

As of March 17, the Division of Church Extension reports 950 responses to the appeal, including gifts totaling \$27,575 and deposits totaling \$195,555, as compared to \$13,455 in gifts and \$69,475 in deposits during the same period last year.

Inquiries were also received from 88 persons regarding the making of wills, and 127 persons expressed interest in establishing trusts. □

—NIS

ELDERS' COMPLIMENTARY INSURANCE

All ordained elders are eligible to be enrolled in the \$1,000 Primary Group Term Life Insurance Program.

The General Board has made the minimum requirement that the person's name appear in the Roll of Elders in the district minutes.

The Department of Pensions remits the premiums on the policy. **THOSE ALREADY INSURED THROUGH THE DEPARTMENT NOW HAVE THIS POLICY.**

For information on enrollment, ordained elders should write the Department of Pensions, 6401 The Paseo, Kansas City, Mo. 64131. □

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Twenty pastors in North Florida attended a three-day clinic on personal evangelism in Jacksonville. Leaders of the clinic included (center, front row, l. to r.) Rev. R. E. Zollinhofer and Rev. Robert Cannon, coordinators; Dr. J. T. Gassett, district superintendent; and Dr. Don J. Gibson, director. Fourteen trainers from six different districts volunteered their time in this "on-the-job" training program.

NEW ZEALAND REPORTS GAINS

Spectacular gains in Sunday school attendance (46 percent) and enrollment (30 percent) were reported by the New Zealand District Assembly, February 24-26.

Dr. Raymond W. Hurn, executive secretary of the Department of Home Missions, chaired the assembly.

He reports the assembly was "graciously blessed with a spirit of unity and fellowship" with about twice as many in attendance as five years ago on his first visit to New Zealand.

District Superintendent Darrell Teare also reported a 14.5 percent increase in giving for all purposes with 11 percent for world evangelization.

Dr. Hurn found that the building needs in New Zealand are extreme, and a program for development was agreed upon.

Definite plans were laid for the relocation of the Auckland-New Lynn and Wellington churches as well as for the expansion of the Otara church.

Dr. Hurn was present at the dedication of the Otara first unit, which has a seating capacity of 150. There were 195 present for the dedication, and future plans are for a sanctuary to seat 300. The present unit will then be raised and a second floor added underneath.

The Otara congregation is a multi-cultural congregation comprised largely of Nui Islander people who have migrated from a nearby island, but also includes a number of Britishers and New Zealanders.

Mr. and Mrs. Bartle, parents of Graeme and Neville Bartle, are members of this church. (Graeme Bartle is a 1975 graduate of Nazarene Theological Seminary in Kansas City and is now pastoring in New Zealand; Neville Bartle is a Nazarene missionary in New Guinea.)

Dr. Hurn reports that the closing night of the New Zealand Assembly was characterized by "a spontaneous spirit of seeking God that was like a Pentecost upon the church—a mighty outpouring of God's Spirit."

During the assembly, 100 persons pledged to personally attempt to win a lost friend or neighbor to Christ upon their return home.

Other highlights from the Ninth District Assembly of the New Zealand District:

—The new Bishopdale Church in Christchurch has a good start with 11 members.

—Three New Zealander Nazarenes are attending Bible college this semester in Brisbane.

—317 CST credits were earned during the year. □

—Department of Home Missions

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PLC DEAN STEPS DOWN

Dr. L. Paul Gresham will end 10 years as the dean of Pasadena/Point Loma College this spring at the conclusion of the academic year. He plans to continue teaching part-time in the history department and participate in institutional planning for PLC.



Dr. Gresham started teaching at Bresee College in Hutchinson, Kans., in 1935 (a few years before it merged with his alma mater, Bethany-Peniel College, to form Bethany Nazarene College).

The following summer he married Martha DeWitt, another of the freshman faculty at Bresee, and the two headed for Nashville, where Dr. Gresham entered Vanderbilt University as a student and Trevecca Nazarene College as dean and professor of history.

In 1954 the Greshams flew to the new, Christian-oriented Hawaii Pacific College, where Dr. Gresham was college dean and professor of history. A little over a year later the Greshams moved to Pasadena College where he became professor of history.

Many changes have been observed by the dean. The faculty has multiplied more dramatically than the student body. The faculty has increased from a dozen Ph.D.'s to over 50. Though the students change, reflecting the times in America, he sees spiritual commitment as strong as ever.

After graduating with an A.B. in history from Bethany-Peniel College in 1929, Dean Gresham earned the M.A. in history the following year at the University of Oklahoma. Vanderbilt conferred the Ph.D. in history on him in 1943.

In addition to academic pursuits in history, Dr. Gresham has been a mem-

ber of the American Historical Association and the Tennessee Historical Society. He has contributed to the *Tennessee Historical Quarterly* and the East Tennessee Historical Society as well as authoring five books.

From 1948 to 1952, he served as national president of Phi Delta Lambda, the honor society for colleges of the Church of the Nazarene. He has appeared in *Who's Who in American Education* and received the McClurkan Award for outstanding service to Trevecca Nazarene College by non-alumni.

Mrs. Gresham is also a member of the PLC faculty, teaching English and child development. The Greshams' two sons are also educators. Loren is a political science teacher and coach at Bethany Nazarene College, and Daniel teaches English at Eastern Nazarene College. At the close of this year, the Gresham family altogether will have taught 98 years in Nazarene colleges. □

—NIS



CHURCH HEADQUARTERS RECOGNIZES SERVICE YEARS

Thirty-three employees of the General Board of the Church of the Nazarene received awards for lengths of service at an awards chapel, March 1.

Mrs. Wanda Knox, executive secretary of the NWMS, was the speaker. She described the Christian life as a journey of unlimited possibilities. It begins with the open door that Christ sets before every person and awaits just inside. Paths of service and com-

mitment mean personal fulfillment and enrichment.

Others who participated in the program were: Gloria Pinkerton, Roy Lynn, Harold Davis, John Seaman, and Paul Spear, executive director of Headquarters Operations.

Receiving pins for full-time continuous service were as follows:

Two Years of Service:

Jorge de Barros
Marlene Bowman
Roger Bowman
Eldora Browning
Claudia Curiel
Charles Crow
Ronald Denton
Donna Fillmore
Paul Fitzgerald
Joshua Goodman
Cathy Grosvenor
Susan Hahn
Marlene Hansen
Jerald Johnson
Melvin McCullough
Mary Alice Medley
Sandra Miller
Gary Moore
Jeanne Turner
Lane Zachary

Five Years of Service:

Esther McNutt
Edward Mann
Norman Miller
Sara Prewitt
Wesley Tracy
Karen Turner

Ten Years of Service:

Zaida Atkinson
Ray Hendrix

Fifteen Years of Service:

George Coulter
Edward Lawlor
Imogene Salter
Paul Skiles
Paul Sodowsky

MANC RECEIVES TEACHER CERTIFICATION

Mid-America Nazarene College, Olathe, Kans., has received certification of its teacher education curriculum through 1982 by the Kansas Board of Education. The certification came from MANC's participation in a pilot study of evaluation procedures by the state department.

Alma Jean Lunn, MANC department chairlady, said the evaluation involved the entire Mid-America faculty and academic areas. The study began November, 1974, and the certification came about 14 months later.

Since MANC has obtained the certification, graduates this spring will have credentials to obtain teaching jobs.

The evaluation study prompted Mid-America to expand and upgrade its teacher education curriculum. □



Recently the Cincinnati Chase Avenue Church honored Mrs. Blanche Adkins for 26 years of service as a teacher in the Kindergarten Department. Mrs. Adkins was given a plaque and a corsage to commemorate the occasion. Mrs. Adkins is pictured receiving the plaque from Sunday School Superintendent Freeman Bastin while Pastor Robert E. Taylor looks on.



NAZARENE PASTOR OFFERS PRAYER IN CONGRESS

Rev. James Ahlemann, pastor of the Arlington, Va., Calvary Church, was the chaplain-of-the-day of the United States Senate, Thursday, February 26. The Senate only allows 15 clergymen each year to be guest chaplains. Dr. Edward R. Elson, chaplain, said Ahlemann was the first minister of the Church of the Nazarene to be guest chaplain.

His prayer, as recorded in the Congressional Record, is as follows:

"Our Father and our God, this is the day that Thou hast made and we acknowledge our need of Thy wisdom and strength to know and to do Thy perfect will. Grant to us a deeper consciousness of Thy rich blessings upon this nation that we love. Thou hast given us wonderful natural beauty and resources. Thou hast given us good government in which the voice of the people is heard. Thou hast blessed us with freedom. We are rich in Thee.

"Remind us again of the faith of our forefathers who left a land where they were persecuted to establish a nation where they were free to worship Thee. Help us to remember that our country was founded in a fervent faith, inspired by a heavenly hope, guided by the teachings of truth, and nurtured by the power of prayer. Bring to our memory those who have bravely lived and nobly died.

"Today, our Father, we are deeply grateful for our glorious past. Help us to recognize that our past alone does not guarantee our future. Grant to these our leaders Thy divine wisdom that they may guide our nation aright.

"In the name of our Lord and Saviour we pray. Amen." □

DR. JAMES DOBSON TO EDIT CONFERENCE BOOK

Family Under Fire is the title of a book being written especially for the Pastors Leadership Conferences (PALCON) which are scheduled for late 1976 and the summer of 1977 on all Nazarene college campuses.

The publication will be a "conference" book literally "talked into existence" by an impressive team of family specialists led by Dr. James Dobson, well-known author and Nazarene churchman.

On April 15 and 16, the group met in Dr. Dobson's California home. Author participants were Dr. David Hernandez, Los Angeles gynecologist; Mrs. Aarlie Hull, homemaker and writer, Centralia, Wash.; Mr. Jim Davis, teacher, Bend, Ore.; Dr. Paul Cunningham, pastor of College Church at Mid-America Nazarene College, Olathe, Kans.; Rev. James Dobson, Sr., Nazarene elder and college professor, Olathe, Kans.; and Dr. Neil Wiseman, director of PALCON, Nashville.

Family Under Fire, which is edited

by Dr. James C. Dobson, will be a joint publishing venture by Nazarene Publishing House and Tyndale House Publishers. Every Nazarene pastor who registers for PALCON will receive a copy of the book. □

BNC DEVELOPS JOURNALISM PROGRAM

A program in journalism will be offered this fall by Bethany Nazarene College, according to Peggy Poteet, assistant professor of journalism.

The four-year program will provide a multidivisional concentration in social science and journalism, leading to a Bachelor of Arts degree.

Presently the department offers only a minor in journalism, and course offerings are limited. With the development of the new program, both course offerings and staff will be increased.

Poteet stated, "The new program will give adequate preparation for work in the news media or graduate work in journalism.

"We know that journalism is one of the five fastest growing fields of study, and we need to do more for our students. We want to give them the technical training they will need to work on a newspaper, while also providing courses to help them understand the material they might deal with as newsmen."

The new courses will include photojournalism and graphics of communication, taught by Ron Lana, who is presently completing graduate work in graphics and photography. Courses in TV news production and mass media will be taught by a local television newscaster. □



Dr. and Mrs. George Scutt were recently honored, following their return from Florida, at a reception given by the ministers and wives of the Northwest Indiana District. They were married on January 24 at Highland, Ind. Mrs. Scutt is the former Kay Welton of Vicksburg, Mich. Standing with Dr. and Mrs. Scutt as they cut the cake are members of the District Advisory Board, (l.), Pastor Melvin Thompson of Hammond First, and Pastor Everett Robertson of Kokomo First. Dr. Scutt has served as superintendent of the Northwest Indiana District for the past 12 years.



On January 21, the opening night of a Youth Week Revival with Rev. Dan Ketchum, the Lansing, Ill., First Church honored Rev. and Mrs. C. B. Armes on their sixtieth wedding anniversary. Pastor Dennis A. Brenner congratulated them for their faithful example to youth. The church presented the Armeses with a check for \$60.00, and a reception with refreshments followed the service.



Mr. and Mrs. Mac Ball of Punta Gorda, Fla., recently celebrated their golden wedding anniversary with a special vesper service under the direction of Pastor Bill Norris. The children, grandchildren, and other relatives filled the choir to sing a program of choir numbers, solos, duets, and quartets. William M. Ball and Naomi R. Shelby were married at Olivet, Ill., January 9, 1926, where they lived most of their lives. After retirement they moved to Florida. A reception dinner for all church members and friends was held following the vesper service, which was attended by 200 persons.



Recently Mr. and Mrs. William Gorder of Volcano, Hawaii, celebrated their fiftieth wedding anniversary. The couple was honored after their return trip from the mainland at the Hilo church. They were married in Osecola, Neb., November 2, 1925. In 1946 they moved to Wahiawa, Hawaii, where they were involved in the new work there. They later moved to the Big Island to homestead. They have supported the Hilo church for the last 16 years.



Mr. and Mrs. James N. Mears were honored on their fiftieth wedding anniversary, December 7, 1975, in the fellowship hall of Columbus, Ga., First Church. Hosts were their children: Mr. and Mrs. Robert Savage of Phenix City, Ala.; Mrs. Joyce Rayburn of Fortson, Ga.; Mr. and Mrs. Charles Mears; and Mr. and Mrs. John F. King. The couple were married on December 1, 1925, in Blountstown, Fla.



On January 17, Herman and Anna Carter of Norwalk, Calif., celebrated their fiftieth wedding anniversary. The Carters were married January 17, 1926, in Tishomingo, Okla., by Rev. Mrs. Julia Standrige. The celebration took place at the home of Jewel Fredrick, daughter and only child of the celebrants. Their vows were renewed with Pastor Dean Shaw officiating. The Carters have been members of the Church of the Nazarene for over 25 years.



Rev. and Mrs. Ellis Lewis were recently honored at an open house celebrating their fiftieth wedding anniversary. They were married in St. Louis, January 1, 1926, with Rev. W. I. DeBoard officiating. The open house was hosted by two daughters, Mrs. Eugene Cunningham of St. Louis, and Mrs. Daniel Fritz of Pharr, Tex. They were assisted by grandchildren of the couple. Mr. Lewis has pastored churches in Missouri, Oklahoma, and California. He evangelized for 18 years. Rev. and Mrs. Lewis have lived in Bethany, Okla., since 1950, except for four years spent in California.



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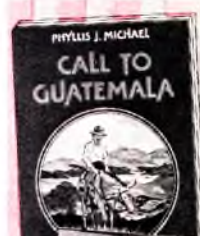
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GENERAL ASSEMBLY NEWS INFORMATION

General Assembly is always a time for lots of getting together for fellowship. The following chart gives current

information on the various anniversary and meal functions that have been scheduled.

MEETING/MEAL FUNCTION CHART

DATE	TIME	ORGANIZATION	FACILITY	PUBLIC SPACE
JUNE 15	7:00 p.m.	NYPS Staff & Council & Families	Holiday Inn Downtown	Holiday Room One
JUNE 17	7:30 a.m.	Home Missions, International	Convention Center	
JUNE 17	12:00-3:00 p.m.	Home Missions, District Leaders	Statler Hilton	Mustang
JUNE 18	7:00 a.m.	NYPS District Presidents	Holiday Inn Downtown	Holiday Rooms II, III
JUNE 18	7:00-8:30 a.m.	NWMS	Statler Hilton	Embassy Ballroom
JUNE 18	7:00-8:30 a.m.	Jamaica District	Baker	Zodiac
JUNE 18	4:00-7:30 p.m.	Pensions & Benevolence	Statler Hilton	Ballroom Assembly Area and Junior Ballroom
JUNE 19	Breakfast	Trevecca Nazarene College Alumni	Adolphus	Rose Room
JUNE 19	7:00-8:30 a.m.	Nazarene Bible College Alumni	Baker	Crystal Ballroom
JUNE 19	7:30-8:30 a.m.	Christian Family Life District Directors	Adolphus	French
JUNE 19	7:30-9:30 a.m.	Cassettes for Christ—Pasadena First	Baker	Terrace
JUNE 19	8:00-9:30 a.m.	Eastern Nazarene College Alumni	Adolphus	Regency
JUNE 19	8:00 a.m.	Olivet Nazarene College Alumni	First Baptist Church	
JUNE 19	Lunch	Nazarene Multiple Staff Fellowship	Adolphus	Danish
JUNE 19	12:00 m.	Evangelists, District Supts., Gen. Supts., Gen. Brd. Members	First Baptist Church	
JUNE 19	12:15 p.m.	Home Missions, Interracial	Convention Center	
JUNE 19	12:15-1:30 p.m.	Mount Vernon Nazarene College Alumni	Adolphus	Renaissance
JUNE 19	12:15-2:00 p.m.	Senior Ministers Fellowship	Ramada Inn Convention Center	Executive I
JUNE 19	12:45-2:45 p.m.	Bethany Nazarene College Alumni	Adolphus	Grand Ballroom
JUNE 19	3:00-5:00 p.m.	Phi Delta Lambda	Baker	Fiesta Room
JUNE 19	5:30-7:00 p.m.	Key Kuples	Baker	Lounge
JUNE 19	5:15-7:00 p.m.	NWMS	Baker	Tally Ho
JUNE 19	6:00 p.m.	Joplin District	Adolphus	Renaissance
JUNE 19	9:30 p.m.	NYPS College Fellowship	Holiday Inn Downtown	Holiday Rooms I, II & III & Grand Ballroom
JUNE 20	7:00-9:00 a.m.	Guatemalan Missionary Family	Baker	Tally Ho
JUNE 20	12:00-1:00 p.m.	Home Mission Pastors & Families & Intercontinental Reps.	Convention Center	
JUNE 20	1:00-3:00 p.m.	New Guinea Reunion	Ramada Inn Conv. Ctr.	Executive I
JUNE 21	Breakfast	Nazarene Theological Seminary	Adolphus	Rose Room
JUNE 21	7:00 a.m.	Nazarene Amateur Radio Fellowship	Adolphus	North Rose Room
JUNE 21	7:00-9:00 a.m.	Bikers Breakfast	Adolphus	Danish
JUNE 21	7:00-8:30 a.m.	Northwest Nazarene College Alumni	Statler Hilton	Jr. Ballroom and Assembly
JUNE 21	7:00-8:30 a.m.	Mid-America Nazarene College Alumni	Adolphus	Renaissance
JUNE 21	7:00-8:30 a.m.	Reserve Chaplains	Holiday Inn Downtown	Executive Room V
JUNE 21	7:00-8:30 a.m.	British Isles Nazarene College Alumni	Adolphus	Windsor
JUNE 21	7:00-8:30 a.m.	World Missions—Nationals	Baker	Fiesta
JUNE 21	Lunch	Point Loma College Alumni	Marriott	El Dorado or Sec. 2 or 3 of Conquistador
JUNE 21	12:10-1:15 p.m.	Nazarene Pilots' Association	Adolphus	Danish Room
JUNE 21	12:15 p.m.	Canadian Nazarene College Alumni	Baker	Crystal Ballroom
JUNE 21	12:30-1:45 p.m.	Doctors' Conf.—World Missions Medical Action Fellowship	Ramada Inn Conv. Ctr.	Executive II
JUNE 21	2:00-4:00 p.m.	Active Chaplains Workshop (NYPS)	Holiday Inn Downtown	Executive Room V
JUNE 21	5:00 p.m.	NYPS Chaplains	Holiday Inn Downtown	Wedgewood Room
JUNE 21	Evening	Lay Conference Planning Group	Convention Center	
JUNE 22	Breakfast	Minister's Meeting—Pensions	Convention Center	
JUNE 22	7:00-8:30 a.m.	Youth—LAYE I & II Planning	Holiday Inn Downtown	Wedgewood Room

1. Those interested in the Nazarene social workers and agencies breakfast should contact Dr. Joseph Nielson, Box 106, Olivet Nazarene College, Kankakee, Ill. 60901, for reservations.

2. **EMERGENCIES SOMETIMES HAPPEN WHEN PEOPLE LEAVE HOME—THE SPECIAL EMERGENCY AND MESSAGE SERVICE NUMBER FOR THE NAZARENE GENERAL ASSEMBLY IS (214) 658-7116.** □

NEWS OF REVIVAL

Pastor Marshall Pryor of Sacramento, Calif., Liberty Towers Church reports capacity crowds attended their recent youth revival with Lay Evangelist Jimmy Dell. Over 100 people came forward for spiritual help. "Although it was primarily a youth emphasis, the entire church benefited from his singing and dynamic preaching." □

Rev. and Mrs. Charles Wylie, David, and Deanna were the workers in a six-day revival effort in the Newkirk, Okla., church. Pastor M. G. Flowers reports, "A real feeling of victory remains." □

The New Bridge Church of Richland, Ore., reports a continual spirit of revival that climaxed January 11-18. Rev. Clyde Dille of Notus, Ida., came for a week of evangelistic revival services. Pastor M. Lynn Brown said at least 12 persons sought salvation for the first time, including children, teens, and adults. □

Pastor David A. Austin of the Burlington, Wis., church reports a good and lasting revival with Rev. Duane Smith of Union City, Ind. A number were saved and several were sanctified. The services and the messages received a good response from all ages, with many new victories. □

Pastor Ronald C. Bishop, of Peru, Ind., First Church reports the Lord gave them an unusual service on the Sunday of their meeting with Evangelist John Harrold. "One of our ladies who was suffering much obeyed the Lord and came to the altar during the song which began as an offertory. The Spirit of the Lord drew many to seek Christ in a wave of strong conviction. . . . There was no preached message, but the Holy Spirit brought real victory to many hearts." □

AFRICA CRUSADE

At the request of Missionary Don Scarlett, in South Africa, Jim and Rosemary Green and Rev. and Mrs. Ted Lee spent the month of January holding services in a number of churches there.

They landed in Cape Town, South Africa, and began that very afternoon singing and preaching for the Coloured Camp Meeting being held on the Bible College grounds. Night after night the tent was filled to overflowing, and on the closing day over 1,000 people were present. Scores of seekers bowed at the altar, seeking and finding spiritual help.

Following this meeting they went to Johannesburg for services with the Northern District of the Coloured and



Pictured at Cape Town Camp Meeting (l. to r.) are: Pastor Mares with Jim and Rose Green, Ted and Beverly Lee, and Dr. and Mrs. Ross Lee, district superintendent of the Indianapolis District.

Indian Field. Again the building was packed, with many standing in the aisles, and the altars were lined with seekers. Many testified that this was the greatest meeting they had ever attended.

At the mission station at Acornhoek, one service was held. There were seekers in this service as well. From Acornhoek they travelled to Swaziland, where services were held at Manzini in the main church, as well as a service for the missionaries. On Sunday, services were in a new area "many miles from nowhere" under a tree. God was present, and many knelt and found peace.

At Durban, South Africa, they had a zone rally with the Indian people. The building was packed to capacity, with many making their way to the altar following the message. Nine choice young people leaving for the Bible College were bid farewell in this service.

The final city-wide crusade was held in the Port Elizabeth Schauderville Church.

Open-air meetings were held on

Sunday afternoon. Between 300 and 400 people listened as the gospel went forth from the back of the mission truck.

On the closing night, about 800 people pressed their way in and around the building. Over 200 people sought the Saviour during this meeting.

During the Lee-Green stay, they travelled over 4,000 miles by Volkswagen bus across southern Africa and held 36 services.

Dr. and Mrs. Ross Lee, the parents of Rev. Ted Lee, were with the group as well as Debbie Lee, the teenage daughter of Rev. and Mrs. Ted Lee. Missionaries Don and Bonnie Scarlett were the hosts for the evangelistic team during the crusade in Port Elizabeth, where Rev. Scarlett is currently stationed. The Scarletts also accompanied the evangelistic team on the tour.

The Indianapolis District, where the Lees, Greens, and Scarletts all hold their church membership, was instrumental in making the crusades possible along with the Northwestern Illinois District. □



Altar scene at the Cape Town Camp Meeting

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OLIVET APPOINTS FULL-TIME MINISTER OF CHAPEL MUSIC

Olivet Nazarene College is the first Nazarene college to appoint a full-time minister of chapel music.

Mr. Pat Duncan, song evangelist from Waverly, Ohio, accepted this position in March, 1976. He works with President



Leslie Parrott in helping to upgrade and expand the quality and usefulness of the chapel services which are held three days each week for college students and faculty.

Pat Duncan has been involved in music for the past 20 years. As a commissioned song evangelist since 1968, he has been singing in camp meetings and revivals and has written and arranged many sacred songs. He attended Ohio University.

The president described Mr. Duncan as "a great singer, an outstanding teen worker, and a wonderful Christian."

In addition to his responsibilities as director of music in chapel, Duncan will be in charge of training all the summer travel groups representing Olivet. □

—NIS



Recently Mr. and Mrs. R. B. Ruble of Falls Church, Va., celebrated their fiftieth wedding anniversary. The couple was honored with an afternoon reception held at the Dominion Hills Center, Arlington, Va., hosted by their three children and nine grandchildren, with many friends and relatives attending. Mr. and Mrs. Ruble have been members of the Arlington, Va., Calvary Church for many years.



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DISTRICT ASSEMBLY INFORMATION

NEW YORK—April 30—May 1. Paterson Church of the Nazarene, 408 Knickerbocker Ave., Paterson, N.J. 07503. Host Pastor: Lawrence D. Tucker. General Superintendent: Dr. Edward Lawlor.

PHILADELPHIA—May 5-6. Lansdale Immanuel, 1303 Columbia Ave., Lansdale, Pa. 19446. Host Pastor: William Porter. General Superintendent: Dr. Edward Lawlor.

SAN ANTONIO—May 5-6. First Church of the Nazarene, 7th and Davis, P.O. Box 164, Harlingen, Tex. 78550. Host Pastor: Jerry Tull. General Superintendent: Dr. V. H. Lewis.

WESTERN LATIN AMERICAN—May 5-6. Boyle Heights Latin American Church of the Nazarene, 213 S. Breed St., Los Angeles, Calif. 90033. Host Pastor: Abel O. Curup. General Superintendent: Dr. Orville W. Jenkins.

CANADA CENTRAL—May 5-7. Hamilton First Church, 92 Ottawa St., North Hamilton, Ontario L8H 3Z1. Host Pastor: Harold Hoffman. General Superintendent: Dr. Charles Strickland.

IDAHO-OREGON—May 6-7. Boise First Church of the Nazarene, 1200 North Liberty Rd., Boise, Ida. 83704. Host Pastor: Jarrell Garsee. General Superintendent: Dr. Eugene L. Stowe.

NETHERLANDS—May 10. Haarlem Church, Zielweg 218, Haarlem, Holland. Host Pastor: W. Steven Gunter. General Superintendent: Dr. Edward Lawlor.

MISSISSIPPI—May 12-14. First Church of the Nazarene, 1285 Raymond Rd., Jackson, Miss. 39204. Host Pastor: Jay Bybee. General Superintendent: Dr. C. H. Strickland.

SCANDINAVIA—May 13. Rodovre Church, Rodovrevej 47, 2610 Rodovre, Denmark. General Superintendent: Dr. Edward Lawlor.

NORTH FLORIDA—May 13-14. Ocala First Church, 3732 N.E. 7th St., Ocala, Fla. 32670. Host Pastor: Fletcher M. Digby, Jr. General Superintendent: Dr. George Coulter.

OREGON PACIFIC—May 13-15. Oregon City, 716 Taylor St., Oregon City, Ore. 97045. Host Pastor: Robert Sutton. General Superintendent: Dr. Eugene Stowe.

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LOS ANGELES—May 14-15. Pasadena First Church of the Nazarene, 2495 East Mountain, Pasadena, Calif. 91104. Host Pastor: Earl G. Lee. General Superintendent: Dr. Orville Jenkins.

BRITISH ISLES NORTH—May 17-18. Sharpe Memorial Church of the Nazarene, Burgher Street, Parkhead, Glasgow, Scotland. Host Pastor: John Packard. General Superintendent: Dr. Edward Lawlor.

MOVING MINISTERS

LARRY ACORD to Minford, Ohio
DON ADAMS from Kalama, Wash., to Everett, Wash.

PAUL W. ALEXANDER from Riverside (Calif.) First to La Habra, Calif.

JERRY APPLEBY to Honolulu (Hawaii) First
GERALD AUSTIN from Caroline (Alberta), Canada, to Nazarene Theological Seminary, Kansas City

CLYDE R. BARNHART to Muskegon (Mich.) First

WAYNE BELL to Blevins (Ark.) Bells Chapel
RANDY BERKNER from Kannapolis (N.C.) West-

side to Charlotte (N.C.) Thomasboro
VERN CARPENTER to Omaha (Neb.) First

DON COMSTOCK from Burlington (Ia.) Flint Hills to associate, Oskaloosa, Ia.

THOMAS CRESAP, SR., from Collier (W.Va.) Archer Heights to Covington, Va.

ROBERT DAILY from Moundsville, W.Va. to Woodbridge, Va.

ROBERT J. DAVISON from associate, Lansing (Mich.) South, to Monroe, Wis.

DAVID DOOLEY to Edison, N.J.
RONALD DOOLITTLE from Savannah (Ga.)

Central to Columbia (S.C.) First
DELMAR DRAVENSTRAT from Blountstown,

Fla., to Palmetto, Fla.
RONALD E. ELLINGTON from Belpre, Ohio, to

Hilliard, Ohio
PAUL E. FLOWERS from associate, Tipton

(Calif.) Tulare Wayside, to Los Banos, Calif.
DAVID HANDS from Desertmartin, North Ire-

land, to Belfast Ballymacarrett, North Ireland
KENNETH HEATON to Pataskala, Ohio

L. V. HENDERSON from Pleasant Garden, N.C., to evangelism

FRED HOLLIMAN from Eagle Point, Ore., to Coquille, Ore.

JOHN HOLSENBACK from Jackson, Ala., to Jacksonville (N.C.) Faith

WILLIAM DEAN HOWELL from Atmore, Ala., to Beaufort, S.C.

ROBERT F. HUFF from Lake Havasu City, Ariz. to Waycross, Ga.

CARL C. INGERSOL from Ft. Wayne (Ind.) First to Greenwood (Ind.) First

WILLIAM KERSTETTER from Hamburg, N.Y., to Providence, R.I.

WILLARD KILPATRICK from Albertville, Ala., to High Point (N.C.) Calvary

DONALD KINYON to Deming (Wash.) Van Zandt
WILLIAM KLAAMP to associate, Seymour, Ind.

JAMES J. McDUFFEE to Ithaca, N.Y.
MONTE NABORS from associate, Oklahoma

City Trinity, to Corpus Christi (Tex.) Trinity
DAVID OTTO from associate, Beaverton, Ore.,

to Seattle (Wash.) Crown Hill
DONALD W. OVERBY from Dennisport, Mass.,

to St. Petersburg (Fla.) Kenneth City
JOHN R. PACKARD from Glasgow (Scotland)

Hart Memorial to Glasgow (Scotland) Sharpe Memorial

HOWARD ROGERS from Anderson, Calif., to Towanda, Kans.

JOHN ROSS to Monroe, Wash.
CLYDE A. SERROTT from evangelism to Miami

(Fla.) Coral Village
ISSAC SHUPE to Waterford, Ohio

MARSHALL SINGLETARY from Durham, N.C., to Greensboro (N.C.) First

H. LAMAR SMITH from Woodlawn, Tenn., to Stillwater, Okla.

MERLE SMITH to Seattle (Wash.) Meadowbrook
CHARLES M. SPICER from Prairie Point, Tex.,

to Jacksonville (Tex.) First

"Showers of Blessing"

PROGRAM SCHEDULE

By Dr. Ted E. Martin



"A Place for God"

May 2

"Children Are Gifts"

May 9

MARK TUTER from associate, Wenatchee, Wash., to associate, Lewiston (Ida.) First
DANIEL WHEELLOCK from Ardmore (Okla.) First to Indianapolis (Ind.) Broad Ripple

MOVING MISSIONARIES

LORRAINE O. SCHULTZ, Mozambique, to 1004 Elder, Nampa, Ida. 83651

ANNOUNCEMENTS

Dodge City, Kans., First Church of the Nazarene will celebrate their sixty-fifth anniversary on June 13. Rev. Milo Arnold will conduct a Family Enrichment Conference, June 9-13, and will speak Sunday morning, June 13. Other previous pastors will be participating in the events of the day. Previous members and friends are invited to join us in this celebration. Further details may be obtained from Pastor Charles Pickens, 811 Ave. A, Dodge City, Kans. 67801. □

The Elkhart, Kans., Church of the Nazarene will celebrate their sixtieth anniversary, May 28-30. Former pastors, members, and friends are all welcome. If you plan to attend, please contact Rev. Ivan Williams, P.O. Box H, Elkhart, Kans. 67950. □

Sligo, Pa., Church of the Nazarene will celebrate their fiftieth anniversary, July 18. Several of the former pastors will be participating in the days' activities. All former pastors, members, and friends are invited to join in the celebration. For more information contact: Rev. Elwood C. O'Dell, Box 72, Sligo, Pa. 16255. □

RECOMMENDATIONS

We are privileged to recommend the **Bender Evangelistic Team**, commissioned evangelists, (Central) Florida District. The multitalented family may be contacted by writing James Bender, Sr., Box 1326, Riverview, Fla. 33569.—J. V. Morsch, (Central) Florida district superintendent. □

We are privileged to recommend to our people **Harold Glaze** as evangelist. He may be contacted c/o Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.—J. V. Morsch, (Central) Florida district superintendent. □

Rev. Carl N. Hall, of Huntsville, Ala., is entering the field of full-time evangelism as of June 1. I am happy to recommend him. He can be reached c/o Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.—Reeford L. Chaney, Alabama district superintendent. □

Mr. Louie Ricci, age 50, successful businessman-salesman, has "resurrected" three churches as a self-support lay pastor. He is entering the field of lay evangelism full time, and he has a message for churches large or small. Contact him at (916) 343-1743, Chico, Calif.—Kenneth Vogt, Sacramento district superintendent. □

I wish to recommend **Rev. Ronald Thornton** and his wife, **Bonnie**, who will provide a ministry in message and music to any church. He

will enter the field of evangelism August 1. He can be contacted c/o Rev. Ben E. Hill, Route 3, Box 301, Colona, Ill. 61241.—Floyd H. Pounds, Northwestern Illinois district superintendent. □

Rev. Clarence Dishon has pastored in Northwestern Illinois and is now returning to the field of evangelism. I recommend him as a preacher of God's Word. Contact him at 1634½ E. National Ave., Indianapolis, Ind. 46227.—Floyd H. Pounds, Northwestern Illinois district superintendent. □

VITAL STATISTICS

DEATHS

DR. CLINTON J. BUSHEY, 83, died Dec. 11 at Coldwater, Mich. Funeral services were held by Revs. Dallas E. McFarland, Keith St. John, Forrest W. Nash, and Norman L. Moore. Interment was in the Mound Grove cemetery, Kankakee, Ill. Survivors include: 2 sons, Rev. Richard A. and Dr. Harold L.; 2 daughters, Mrs. Paul K. (Emily) Moore, and Mrs. Edward E. (Allieda) Deal; 11 grandchildren; and 5 great-grandchildren. He was a professor at Olivet Nazarene College for 40 years.

MRS. LEONA W. GUNN, 84, died Feb. 13 at Santa Barbara, Calif. Funeral services were conducted by Rev. Kenneth T. Meredith and Rev. Paul Benefiel. She is survived by her husband, Rev. Martin W. Gunn; 3 sons, Arnold, Harley, Bill; and 8 grandchildren.

JOSEPH H. HAMEL, 94, died March 17 at Hayward, Calif. Funeral services were conducted by Rev. J. M. Anderson and Rev. Ernest (Bob) Clayton. He is survived by two sons, Virgil and Melvin; three daughters, Josephine Bondrud, Molly Blarick, and Cheryl Church; one brother; four sisters; grandchildren, great-grandchildren, and great-great-grandchildren. He pastored churches in North Dakota and California.

ROBERT ARNOLD JOHNSON, 2½, died March 7 at Maple Ridge, B.C., Can. Funeral services were conducted by Rev. Dan Derksen. He is survived by his parents, Rev. and Mrs. Arnold Johnson; sister, Sharon; brother, Donald; and grandparents, Rev. and Mrs. C. Don Reynolds, and Mrs. Anna Johnson.

KATHERINE UNFRIED JONES, 91, died Feb. 16 at Altadena, Calif. Funeral services were conducted by Rev. Richard Shrader. Surviving are: 4 sons, Herald, Wesley, Arthur, David; 2 daughters, Mrs. Ruth Haney and Mrs. Grace Hudec; 2 sisters; 14 grandchildren; and 1 great-grandson.

REV. LESLIE P. JORDAN, 51, died March 22 at Glendale, Ariz. Funeral services were conducted by Rev. W. Elton Green. He is survived by his wife, Carol; three daughters, Mrs. Barbara Sage, Mrs. Joyce Hartman, Miss Melinda Jordan; a son, Mark; and two grandchildren.

ISHMAEL W. MARTIN, 60, died Feb. 29 at Versailles, Ky. Funeral services were conducted by Pastor David L. McCracken and Youth Minister William P. Covey. Surviving are: his wife, Venice; his sons, Ivan and Bobby; his daughter, Kathy; three grandsons; five brothers; and two sisters.

JACK RODEFFER, 66, died March 16 at Downey, Calif. Interment was held in Santa Barbara, Calif. Surviving are: his wife, Ferne; son, David; daughter, Mrs. Douglas (Mary Ann) Coleman; his parents, Rev. and Mrs. I. F. Rodeffer; and sister, Dorothy.

MRS. EVA STEIGER, 83, died March 11 at Nampa, Ida. Funeral services were conducted by Rev. Vernon Wilcox and Rev. Herbert Lilly. She is survived by two sons, Wilbert R. and Roger; 4 daughters, Mrs. Clifford (Wilma) Borah, Mrs. Bill (Lorraine) Thompson, Mrs. Ken (Leila) Peterson, and Mrs. Mel (Gladys) Mann; 19 grandchildren; 15 great-grandchildren; and 2 sisters.

MRS. AUDREY M. SUMPTER, 54, died Jan. 26 at Fort Dodge, Ia. Funeral services were conducted by Rev. Paul D. Beaver, with interment in Lehigh, Ia. She is survived by her husband, Chester.

ALLIE WATT, 80, died March 6 at Westlock, Alberta, Can. Funeral services were conducted by Rev. Norman Falk and Rev. Norma Wiggins. He is survived by his wife; five sons; and one daughter.

BIRTHS

to ARTHUR AND PHYLLIS (MILLER) BASSETT, Colorado Springs, Colo., a girl, Regina Marie, Feb. 24
to ROBERT AND CONNIE (KNIPPERS) CARRELL, Many, La., a boy, Jason Charles, Mar. 6
to DANNY AND AUDREY COLLINS, Bristow, Okla., a girl, Gretchen, Feb. 15
to REV. RAYMOND AND DONNA (ROBINSON) COUEY, Kansas City, Mo., a boy, Raymond Patrick, Mar. 26
to REV. DELBERT J. AND PAULA (CALVERT) FISH, Sulphur, Okla., a girl, Cheryl Renee, Feb. 26
to SGT. HENRY D. AND JUANITA (EDWARDS) GLENN, Miami, Fla., a girl, Anita Louise, Dec. 14
to FLOYD AND ARLENE (BLAIR) HOFFMAN, College Park, Md., a girl, Karie Renae, Mar. 8
to LARRY AND CINDI INMAN, Bristow, Okla., twin girls, Shirrell and Sheila, Mar. 20
to WAYNE AND SHARON (PALUSZKIEWICZ) KERSTEL, Mokena, Ill., a boy, Aaron David, Feb. 9
to RICHARD AND SANDI (BIDLACK) MILLER, Kansas City, Mo., a girl, Nicole Marie, Feb. 25
to JIM AND PAM (STRICKLAND) PONCE, Jacksonville, Fla., a girl, Pamela Nicole, Jan. 27
to DAVID AND ANDRA (TRANDEM) REDFIELD, New Haven, Conn., a boy, Daniel Lee, Feb. 27
to DON AND DONNA (ROMIN) ROHRER, Lowell, Ind., a girl, Kristin Jean, Mar. 5
to DENNIS AND CAROL SAMS, Oakdale, Calif., a boy, Kieve LaMont, Mar. 16
to REV. LARRY AND PURVY (DANIEL) SAMS, Woodville, Calif., a boy, Landon Daniel, Feb. 4
to REV. ROSCOE L. AND MARSHA (PRICE) STRUNK, Olathe, Kans., a girl, Anne Elizabeth, Jan. 5
to MARK AND DEBORAH (HYSONG) TAYLOR, Quincy, Mass., a girl, Rachel Maywood, Dec. 21
to DON AND NORMA (MOORE) UNFRIED, Bakersfield, Calif., a boy, Joshua Ryan, Jan. 23
to REV. HAROL D. AND ROWANNA (PULIAM) WRIGHT, St. Louis, Mo., a boy, Kenton Eran, Mar. 14

ADOPTED

by REV. BILL AND JEANNIE BLAND, Durango, Colo., a girl, Jacqueline Jean, age 3, and a boy, Jeffrey Everett, age 2, on Feb. 26
by JAMES AND LYNDA T. (LAND) BOARDMAN, Kansas City, Mo., a boy, Steven James, on Dec. 28

MARRIAGES

LEAH HEDEEN and CLIVE WILLIAMS at Rialto, Calif., Mar. 2
DEANNA LEE FREELAND and RICKEY LEE JONES at Salem, Ind., Mar. 6
RAELENE BENCKESER and GARY MILNER at Ogallala, Neb., Dec. 27
REGINA RAE DANNER and ALFRED FULTON GARRET at San Antonio, Tex., Mar. 20
VIRGINIA Y. FULGHEM and ROBERT MUSGRAVES at Gorham, Ill., Mar. 27
BETTY JO BETTS and VERNON SCHARER at New Castle, Ind., Apr. 3

DIRECTORIES

BOARD OF GENERAL SUPERINTENDENTS—Office: 6401 The Paseo, Kansas City, Mo. 64131. Eugene L. Stowe, Chairman; Orville W. Jenkins, Vice-chairman; Charles H. Strickland, Secretary; George Coulter, Edward Lawlor, V. H. Lewis.

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NEWS OF RELIGION

NO SIGNS OF LIFE IN OTHER WORLDS. A powerful radio telescope in Arecibo, Puerto Rico, has spent 100 hours scanning a trillion stars in four galaxies, without picking up a single signal from life in outer space.

However, scientists will keep up the scan for another year, hopeful that they will detect signals sent long ago by more advanced technological civilizations.

"Of the trillion stars we looked at in four galaxies," said Carl Sagan, who gave the report at the 142nd annual meeting of the American Association for the Advancement of Science, "there is not a single one that at the time of our observation was devoting a major effort to communicate with us."

HUSBAND OF ATHEIST O'HAIR GIVEN PROPERTY, ATTENDS CHURCH. The estranged husband of Madalyn Murray O'Hair has been given temporary possession of the couple's property, but what offends the noted atheist more is a report that Richard F. O'Hair is attending a Methodist church.

The couple's Society of Separationists recently moved into more spacious quarters, and the old house-office is worth only \$27,500, Mrs. O'Hair told a reporter for the *San Antonio Star*. "But everything we own is in his name—every cotton-pickin' thing," she said.

The society has a rare book collection of atheist literature worth \$1.5 million, she says, and six houses and buildings worth at least \$250,000.

"Nobody is going to stop us now," she shouted at one point. "The atheist movement is here to stay."

About an earlier report that her son, William Murray, 29, had renounced atheism in his bid for nomination to the Tenth Congressional District in San Antonio, Mrs. O'Hair said it was only "political expediency" that caused the switch. She called it "an indictment on our culture" that a candidate for office was thus required to act.

FOUR BILLION ON PLANET EARTH. At midnight, March 28, the baby was born that brings the current population of the planet to 4 billion, according to the latest demographic estimates prepared by the Population Reference Bureau.

The human race spent between 2 and 3 million years reaching 1 billion, says the bureau, in 1850, when 1,370 inhabitants were added each day. The second billion took only 80 years; the third billion another 30 years, with that time cut in half to roughly 15 years for the present milestone of 4 billion.

Throughout this year, each new dawn will bring a formidable increase of approximately 195,000 newborn infants to share the resources of a finite world.

PSYCHOLOGIST SEES PORNOGRAPHY DESTRUCTIVE TO CIVILIZATION. Pornographic materials now on the open market are potentially damaging to individuals and can be ultimately destructive to civilization, according to a psychology professor at the University of Utah.

"We are all subject to the law of learning, and we are all affected by what we experience," said Dr. Victor B. Cline, who has lectured widely and published works on the effects of pornography.

"I am not suggesting that every man seeing a film depicting sexual aggression against a woman will be motivated to go out and commit rape (though we have some evidence that exactly this has happened with some vulnerable individuals)," he said. "But it can have a cumulative effect on the individual as exposure increases, and the probability of risk to the person's psyche increases with each viewing."



the answer corner

Conducted by John A. Knight, Editor

■ Why did the people spoken of in John 5:1-9 believe so strongly in the waters of the pool of Bethesda? Was not their faith close to sacrilege?

"Bethesda" means "house of mercy." Many people came for healing to these medicinal waters, which evidently had beneficial effects on certain illnesses.

As men are inclined to do, some seem to have separated the *means* of healing—in this case the bubbling springs of water—from the *Source* of healing, namely God. Where this occurs, a magical element enters and

God is not glorified.

The words in the last part of verse 3 ("waiting for the moving of the water") and all of verse 4 are not in some manuscripts and early versions. For this reason most modern translations omit them. This removes the non-moral implications of the miracle.

John is the only one of the evangelists who records this healing.

Throughout his Gospel "water" is an important symbol for Christ. John uses this miracle to underscore the truth that Christ is the "water of life," in contrast to the inability of the Law to meet man's need. Christ is the true "house of mercy," the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zechariah 13:1). □

■ Since the Scriptures indicate that the disciples of Jesus were "unlearned and ignorant" men, how were they able to produce such fine examples of literature in the Gospels and Epistles?

Acts 4:13 gives the phrase to which you refer as it is translated in the King James Version.

The word "unlearned" (*agrammatoi*) technically means "unable to write." It seems to imply here that Peter and John—of whom the reference is made—had not been educated in the rabbinical schools. They belonged to the *Amhaarez*, the "people of the land." John 7:49 says that these persons did not know the Law.

We are being told that these men were not given to literary pursuits, had little formal education.

However, the word translated "ignorant" or "common" suggests persons in private life, and not *ignorant* as we normally think of the term.

Paul, in contrast to some of the disciples, was highly trained in rabbinic literature and thought. All were intelligent persons whose powers were heightened by the Holy Spirit.

Dr. H. Orton Wiley has suggested three factors in the divine inspiration of the Scriptures and its writers: (1) "superintendence"—whereby the Holy Spirit guided the writings of chosen men; (2) "elevation"—by which enlargement of understanding and refinement of concept were granted; and (3) "suggestion"—through which direct communication of thoughts and words were divinely given. □

■ We are told in Genesis 28:22 that after his vision at Bethel, Jacob vowed to pay tithes. Since there was neither synagogue nor church at that time, to whom did he pay them?

If one interprets this account as applying to Jacob as an individual only, then the Scriptures give no indication as to how he performed his vow.

It is not unreasonable to assume that Jacob was making this vow for his descendants as a group. This may be

inferred from verses 13-15. In this view Jacob's posterity were to build a house of worship and maintain it to the glory of God with a tithe of their earthly goods.

We do know that the Israelites

(Jacob's name was changed to "Israel," Genesis 32:28) built a place of worship in the Promised Land and brought tithes to its altars. These were sometimes used to minister to the poor. □

■ To what or whom does the "candlestick" refer in Revelation 2:5?

The seven candlesticks refer to the seven churches mentioned in chapters 2 and 3. The removal of the candlestick from its place indicates the withdrawal of the Spirit of Christ so that

the church is no longer truly Christ's church, no longer a Christian congregation.

Unless the church at Ephesus does its first works again, resumes its for-

mer zeal and faithfulness, Christ will disown it. That is, Christ will take away His ordinances, remove its ministers, and send a famine of the Word. □

■ Three out of four Churches of the Nazarene which I visited this last year did not use the Lord's Prayer in their Sunday morning services. The church where I am a member does not. How important is it in our worship?

When the disciples asked Jesus to teach them to pray, He gave them what we call the Lord's Prayer. It might be better named the Believer's Prayer, or the Model Prayer. Obviously it is designed to be prayed by Christ's followers.

A careful study of the prayer will show its balance and profundity. It

speaks of God's holiness, His kingdom, His will; and also of man's daily needs, man's sin, forgiveness, and deliverance from temptation.

No doubt some feel that a recitation of the prayer every Sunday would make it routine. Much like preaching, whether it becomes so depends in part

upon the worshipper. The corporate character of the prayer—which suggests that believers are "one in the Spirit," "one in the bond of love," is attractive and valuable.

The fact that Jesus gave it to us is about as strong endorsement of it as one would want. □

HAPPY BIRTHDAY, "BASIC" PENSION

April 1 was the fifth birthday of the denomination's pension plan for ministers and ministers' widows. On April 1, 1971, "Basic" Pension was put into operation.

For a number of years the idea of a pension had been discussed. In 1970, the "Basic" Pension was ratified, and a new budget formula was voted acceptance by the participating district assemblies.

"Basic" Pension was an innovation for Nazarene ministers. After 1971, virtually all ordained ministers on participating districts could look forward to retirement benefits.

Eligibility begins after age 65 with as few as 15 years of full-time service.

The original maximum benefit of \$80.00 monthly has increased approximately every 18 months. Presently the maximum benefit for 40 years of service is \$140 monthly. In only 5 short years, benefits have climbed 75 percent!

These plus factors have fostered support for the Pensions and Benevolence Budget. Out of almost 5,000 local congregations, only 7 have failed to support the budget during the first 5 years!

As of April 1, "Basic" Pension begins Phase II, the second five years. In this period more increases will be granted as budget payments and economic conditions allow.

Also as a part of Phase II, each local church will be encouraged to enroll their paid ministers in the Supplemental Retirement Program. Ministers can expect their retirement to be a brighter subject with the full augmentation of this tax-sheltered annuity.

Any retired minister or minister's widow eligible to receive "Basic" Pension but not now receiving benefits, should contact Dean Wessels for more information. Write to the Department of Pensions, 6401 The Paseo, Kansas City, Mo. 64131. □

PALCON "THINK-TANK" MEETS IN NEW YORK

"Top-level corporation executives provide vital impact on PALCON planning" is the way Neil B. Wiseman, director of PALCON, summarized a recent meeting of management specialists, hosted by Mr. Ron Mercer, vice-president and general manager, Northeast Region, Xerox Corp., at Xerox Sales Headquarters in Manhattan.

Other management specialists participating in this "think-tank" were: Dr. Dale Beckman, professor in business at the University of Manitoba; Mr. Charles Blake, vice-president, Information Services, Avon Corp.; Dr. W. Lee Shevel, president of Stenographic Machines, Inc.; Dr. Robert E. Wilfong, technical director of Industrial Fibers Division of DuPont Corp.;



The Barnesville, Ga., church has sent 18 boxes totaling 110 pounds of medicine and bandages to the Raleigh Fitkin Memorial Hospital in Swaziland, Africa. Dr. George Henry of Barnesville donated the sample medicine which was worth approximately \$2,500. Pictured (l. to r.) are: Pastor Bob McKenzie; Mrs. Martha Gibson, NWMS president; Mrs. Runnell Langord, box work chairman; and Dr. George Henry.

and Mr. John Golden, plant manager of DuPont Corp., Hendersonville, N.C. Mr. Richard Jones of Sears and Mr. George Gressett of IBM were unable to attend because of illness.

Papers were presented on "Planning," "Organizing," "Leading," and "Controlling." The purpose of the meeting was to provide ideas for the Pastors Leadership Conferences (PALCON) which will be held on each of the Nazarene college campuses during 1976 and 1977. The group also provided useful ideas to Rev. Roy Carnahan who is writing a book, *Creative Church Management*, which will be released at the conferences.

PALCON is sponsored by district and general superintendents and will include Nazarene resource people. The conferences will be designed to teach in the areas of personal pastoral development, biblical preaching, ministry to families, and church management. □



Sunday, January 4, was a special day in the Mount Pearl, Newfoundland, church when Robert and Annie Hounsell celebrated their fifty-fifth wedding anniversary. The Hounsells were both born in Newfoundland. They were joined in marriage in 1921 in the old Wesley Methodist Church of St. Johns, Newfoundland. There are no children. The Hounsells united with the Church of the Nazarene in Mount Pearl on June 5, 1966, under the ministry of Rev. Walter Wilcox. Pastor Donald R. Keith reports they are still faithful to the church though they are living in retirement.



Mr. and Mrs. O. F. Blackstock of Mineola, Tex., celebrated their golden wedding anniversary with an open house January 18 in the church fellowship hall. The Blackstocks are charter members of Mineola, Tex., First Church. They have two sons: Billy Frank of Tyler, Tex.; and Robby L. of Fort Worth.

**Rejoice, He
Lives...**



**... THAT ALL
MAY LIVE**

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Kansas City, Mo. 64131

GENERAL SUPERINTENDENTS' STUDENT AID FUND

At the instigation of the Board of General Superintendents, a fund has been established to aid young people who are members of the Church of the Nazarene and who are attending Nazarene institutions of higher education. Generous contributions to the fund have already been made by each member of the Board of General Superintendents.

Friends of Nazarene higher education everywhere are challenged to join the general superintendents in support

of this worthy project. All contributions should be sent directly to the Board of General Superintendents.

The fund will receive gifts, the income of which will be used for financial aid; and also gifts, the principal of which will be distributed to Nazarene students attending a Nazarene institution of higher education. The General Treasurer of the Church of the Nazarene will be the custodian of the fund, which will be invested by the General Board of the Church of the Nazarene, and audited annually.

The fund will be administered by a committee of three, consisting of the

chairman and secretary of the Board of General Superintendents and the executive secretary of the Department of Education and the Ministry. The fund will serve as a depository for the receipt of funds for Nazarene young people who will be attending Nazarene institutions in future years. The fund will not receive contributions or deposits where a particular institution is designated. These should be sent directly to the institution specified. □

—Edward S. Mann, executive secretary of the Department of Education and the Ministry



Mr. and Mrs. Clifton A. Hill, Macksburg, Ohio, celebrated their golden wedding anniversary on January 2. They were honored with an open house at Marietta, Ohio, First Church, where they have been members since 1954. They are parents of 4 sons and 4 daughters: Mrs. Robert H. (May) Kloes, Mrs. William F. (Virginia) Matheny, Mrs. Byron H. (Eloise) Ragan, Mrs. Edward A. (Erma Jean) Blume, Jerry D., Albert E., Sr., Gerald E., and Ronald L. There are 33 grandchildren.



Mr. and Mrs. Foster Sargent of Beatrice, Neb., celebrated their fiftieth wedding anniversary with open house on January 17. The event was hosted by their children and grandchildren. Foster Sargent and Edith Houston were married January 20, 1926, at the home of the bride near Douglas, Neb. They have 6 children and 27 grandchildren. They have been members of the Church of the Nazarene since 1950. Nearly 150 guests attended the reception. Participating in the program were granddaughters Mrs. Norm Janssen and Mrs. Dennis Bell, and Lisa Sargent. Pastor Norman Snowbarger conducted a repetition of the marriage vows.

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People Reaching People

OVER THE PAST few years, I have seen a chain reaction of people reaching people. It all started with Glenda, a teacher in our Sunday school. She invited Jessica, the little girl next door, to go to church with her. Soon Glenda asked Jessica's mother, Linda, to attend with them, only to receive negative responses and varied excuses.

One week a Sunday school contest was in progress, and Glenda asked her neighbor again. This time, out of obligation, Linda attended and was attracted by the friendliness of the people. For the first time in her life she felt she was meeting real Christians.

Within a short time Linda was saved and knew the joy of sins forgiven. She has joined the church and is now working as the office secretary and teaching Sunday school class. Her children all attend regularly, as well as a sister and her family.

Linda was eager to commit her time and energy to reaching others. She was excited about her new life in Christ and her wonderful church friends. Often she shared with a neighbor family, the Pounds, across the street.

At the time they were attending a church. Later the Pounds became disturbed and dissatisfied. In their quest for satisfaction, they visited our Church of the Nazarene. Our people welcomed them warmly and urged them to come again.

They were impressed with the church and its message of saving faith and entire sanctification. Soon they were living the life of fullness in the Spirit. They are now all members of our church and are vitally involved in the work of the Lord, living God-saturated lives.

Before long, Alan Pound started bug-ging a buddy at school to attend church with him. His friend, Jeff Bruce, finally visited and enjoyed it. Consequently Jeff talked his whole family into attending one Sunday.

They found love for God and love among people. They liked the warm, caring group of Christians who made up the church and decided to attend regularly. They are now living Christian lives triumphant over trials, with a confident trust in God's abiding sufficiency.

The chain reaction of people reaching people continues. Linda has been used of God and has been the means of four other families in her neighborhood attending our church where they are being introduced to Christ. The Pounds and Bruces have also brought friends and relatives to the services.

The story has just begun. Only God knows where it will end. A story of people reaching people for Christ and the church. □

—BETTY B. ROBERTSON
Arvada, Colo.



Ruins of church at El Chol, Guatemala

GUATEMALA RECOVERING FROM EARTHQUAKE

Dr. William Vaughters of the Department of World Missions returned from a two-week visit to Guatemala on Friday, April 9. He reports progress in reconstruction but continued needs caused by the massive earthquake on February 4.

People are still homeless, living in makeshift shelters of canvas, cardboard, blankets, or galvanized roofing sheets. Guatemalan medical workers along with volunteer medical corpsmen from other countries have cared for the injured. People are returning to normal health.

The Guatemala Northeast District Advisory Board decided to begin reconstruction in the Baja Verapaz department where the greatest damage was suffered. Twenty churches and parsonages were totally destroyed and will have to be rebuilt in this area alone. A total of 30 buildings on the



district will have to be completely rebuilt.

People who have volunteered to serve in work crews in Guatemala are presently being screened. Men who have had professional building experience, who are interested in volunteering their services at their own expense, should write to the Department of World Missions and indicate what their building skills are and the amount of time they can give.

Spokesmen for the Department of World Missions say that more than \$177,000 has been received as of Monday, April 12, for the Guatemala Earthquake Reconstruction Fund.

Dr. Vaughters reported that Guatemala Nazarenes are cheerful, hopeful, and beginning plans for rebuilding and reaching out to evangelize more people. One pastor in Rabinal reports 29 people converted since the earthquake. Two army guards among those sent to guard destroyed towns have been converted in Nazarene services.

—NIS

A BREAKTHROUGH IN NEGOTIATIONS FOR IMPRISONED MISSIONARIES

The Department of World Missions has announced the first significant break in the case of the imprisoned missionaries Armand Doll and Hugh Friberg.

The U.S. State Department called Dr. Jerald Johnson, executive secretary of the Department of World Missions, March 31, to say that U.S. Ambassador DePree was called in to meet with the secretary of foreign affairs of the People's Republic of Mozambique. The matter of the imprisoned missionaries was discussed. Ambassador DePree was informed that the case is very shortly to be considered by the secretary of the interior, under whose supervision the missionaries are being held.

This is encouraging news. Prayers of Nazarenes around the world will continue that the secretary of the interior will grant the release of the missionaries and their safe-conduct from the country.

—NIS

REQUEST FOR PRAYER

Please pray for registration of the Church of the Nazarene in Nigeria. For many years the church has wanted to enter this great country.

On a recent visit to Nigeria, Rev. George Hayse was met by several groups who urged him to come and bring the Church of the Nazarene. They expressed interest in uniting with our church. These are growing evangelical churches without any present denominational affiliation.

Rev. and Mrs. George Hayse were appointed in January, 1976, to go to Nigeria to open work for the Church of the Nazarene. But before the Hayses can undertake any kind of religious activity there, the church must be recognized by the government, and officially registered with them. The application for the registration is now in the hands of the proper authorities.

The prayers of Nazarenes worldwide are needed that this registration will be granted and that the Church of the Nazarene may be started in Nigeria.

—Department of World Missions

SEMINARY STUDENTS ELECT YOUNG WOMAN PRESIDENT



The student body of Nazarene Theological Seminary elected Jeannie Orjala as their president for the 1976-77 year, Friday, April 2. Seventy-four students who will be senior in the fall term were placed in nomination. Miss Orjala was elected on the fourth ballot.

Jeannie Orjala is the daughter of Dr. and Mrs. Paul Orjala. She was born in Haiti and spent her childhood there where her parents were missionaries for the Church of the Nazarene. In 1964 the family moved to Kansas City where Dr. Orjala had taken the position of professor of missiology at Nazarene Theological Seminary.

Jeannie is a graduate of Mid-America Nazarene College, Olathe, Kans., and is pursuing a Master of Divinity degree at the seminary. Although the Church of the Nazarene has ordained women since its beginning, Miss Orjala does not intend at present to seek ordination. She feels her calling to be in the area of teaching at the Bible college or seminary level in a world mission area. Her major at the seminary is in biblical languages and missions.

As president, Miss Orjala will preside over and direct the activities of the student council which plans for all of the students' interests.

—NIS

"SHOWERS OF BLESSING" SALUTES PENTECOST SUNDAY

Although Christmas and Easter are the best-known Christian holidays, Pentecost Sunday is of special significance to holiness churches. This year "Showers of Blessing," the radio voice of the Church of the Nazarene, will present four programs around the theme of Pentecost during the month of June.

For Pentecost Sunday, June 6, the theme will be "Pattern for Pentecost"; June 13, "The Meaning of Pentecost"; June 20, "To Everyone with Love"; and June 27, "Showers of Blessing," which will identify the title of the program with the Pentecostal experience.

The Communications Commission expressed the hope that Nazarenes who have opportunity to hear the programs will send their reactions to this series, with particular emphasis on the final program.

As the church begins her twentieth quadrennium, the commission is very anxious for the radio broadcast to express the mission and message of the church to her times.

—NIS

76/77

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